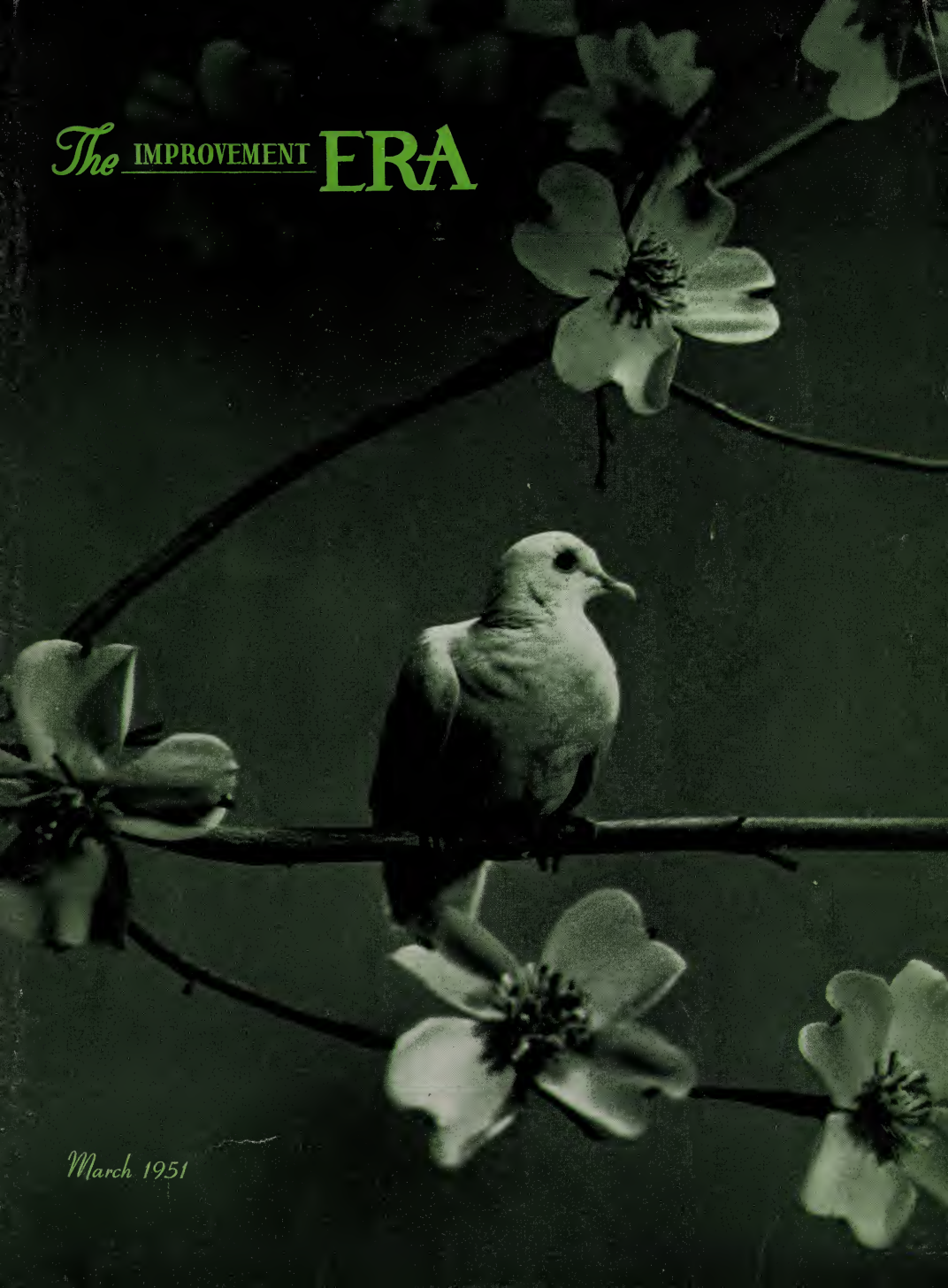


The IMPROVEMENT ERA



March 1951

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2	2 or 3	40
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NINETY percent of the icebergs melt completely in their two-to three-year journey from Greenland to the Grand Banks off Newfoundland where they would become hazards to shipping. The average number of icebergs which reach the Grand Banks at the forty-eighth parallel has been counted by the International Ice Patrol, with an average for fifty years of about 430 bergs each year; though in 1909, 1912, 1929, and 1946 there were over a thousand, and in 1940 and 1941 only two each year.

A study of the effect of deforestation has been made in eastern Tennessee by comparing a seven thousand acre area completely stripped of forest by smelter fumes with nearby forested land. The average temperatures were three to four degrees F. higher on the denuded area; the average wind velocity seven to ten times greater in winter, and thirty-four to forty times in summer; evaporation was twice as great in winter and seven times in summer.

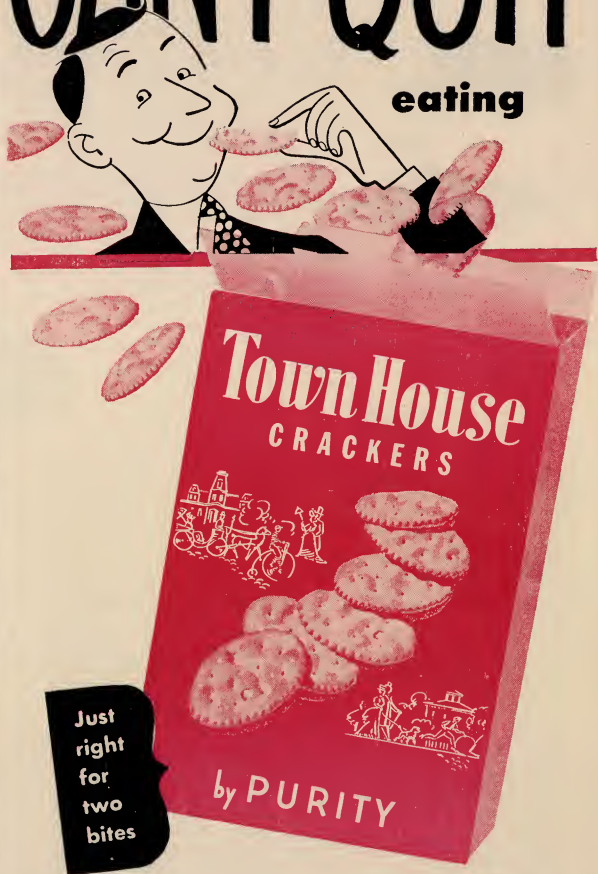
SEA lions live and find all their food in the sea. Young sea lions do not take naturally to the water and have to be taught to swim by their parents. At first the new swimmers are afraid to venture very far from land.

IN Arab Spain, as elsewhere in Islam, huge water wheels, many of them a hundred feet in diameter, were a part of the irrigation systems. Some such wheels are still in operation in Syria at Hama on the Orontes River.

ON the surface of water a wind of three miles an hour will start ripples of one to three inches' length from crest to crest. A wind of one hundred miles an hour and blowing over a distance of one thousand miles can raise waves a mile from crest to crest of seventy feet high, and sometimes one hundred feet high. Actually the height of the waves is rarely greater than forty feet high, except in the Antarctic Ocean where fifty-foot waves are not rare.

MARCH 1951

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EASTER IN MOSCOW AND NEARER HOME

AT EASTER our thoughts center on religion and a renewal of life. Easter in dark, cold, northern Russia has always been one of the great festivals of its historic Orthodox Church. Since the revolution of 1917, however, the life of the church has been severe, if not impossible, in that land. The cataclysm of war saw the revival of religious yearnings, and the communist rulers, without relaxing the state's pseudo-religion of atheistic, dialectical materialism and its official and steady promulgation, permitted a measure of tolerance to the ancient faith.

General Walter Bedell Smith represented the United States as ambassador in Moscow for some three years recently. He tells his intimate experiences and reports his observations in a new volume *My Three Years in Moscow* (1950). Among the most interesting items of the book is his account of receiving a formal invitation from the Metropolitan of Moscow to attend divine service at the great Moscow Cathedral in Red Square at Easter midnight. With Mrs.

Smith and a small party, the ambassador left the embassy and arrived at Red Square about one hour before midnight. He was astounded to find the entire square (and it covers many acres) jam-packed with a mass of humanity, standing side by side, shoulder to shoulder—perhaps the largest mass gathering of human beings the ambassador had ever seen. It was with great difficulty that a cordon of the Red Army provided a "flying wedge" by means of which the Smith party finally fought its way into the cathedral. Many times the members were completely swept off their feet and carried by their escort, powerboat fashion, through this sea of humanity.

Once inside the cathedral, the ambassador received his second shock—every floor-stone in the great structure was covered by standing human beings, packed even tighter (if possible) than those outside who were in hopes of getting as close to the edifice as possible. All seats, of course, were taken except those reserved for the diplomatic party. It was with difficulty that the approach to these was finally made.

There were so many human beings packed into the unheated building, the former chief of staff to General Eisenhower relates, that the warm-air

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

sweat from their bodies, rising to the top of the cold roof, there condensed and fell, droplets of water, in a steady rain throughout the service. The account of the service itself, even the thrilling moment when the Metropolitan's candle was extended (through altar assistants) to light hundreds of candles in the hands of worshippers, and the concluding words of the service uttered, "Christ is risen," seem secondary to the evidence that despite thirty years' hardship and abuse, the deep-seated religious loyalties of the followers (the older population to be true, and not the youth) of the

Orthodox Church would remain to such an extent and for such a demonstration.

But the ambassador's book offers little encouragement to any who might, from such experiences, wishfully think that religion offers a basis for ameliorating

or softening the severe state discipline of the present regime.

General Smith's figures show that there are thirty churches open in Moscow to serve the four to seven million inhabitants of the area. This is something like one church to every 130,000 people. New York City has over fifty times as many churches in operation. The Emigration Stake, of which I am a member in Salt Lake City, covers a few blocks on the northeast bench. The L.D.S. population of this small area numbers about 4275. The members are served through five wards meeting in three chapels; or, one church building for every 1400 people compared to one for every 130,000-or-so in the Russian capital. The facts do not suggest much encouragement for the effect a Moscow church, depopularized by state propaganda, hoisting dialectical materialism as the state religion, might have on its 130,000 available. Yet the evidence of Walter Bedell Smith's Easter experience is symbolic of great inner truth. The light, even a dim candle of truth, may shine in great darkness. To those who remember, it may call forth the witness that "He is risen." What then may we expect from the children of light, inhabiting a chosen land in a free world in these times?



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The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"

VOLUME 54

NUMBER 3

March 1951

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MUSIC COMMITTEE, WARD
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OF

The Church of
Jesus Christ
of Latter-day Saints



THE COVER

"Harbinger of Spring" could well be the title of this month's cover, the work of H. Armstrong Roberts. It signifies moreover, the hope of the world that peace, as typified by the dove, may soon descend on mankind.

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Salt Lake City 1, Utah

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THE IMPROVEMENT ERA

NEW MEMBERS

Appointed to GENERAL BOARDS

THREE new members have been appointed to the Y.W.M.I.A. general board and one new member to the Y.M.M.I.A. general board.

The three young women members are Mrs. Margrit Feh Lohner, Mrs. Caroline Eyring Miner, and Mrs. Erma Roland Stevens, all of whom have had long experience in the auxiliaries of the Church; Doyle L. Green was the new member appointed to the Y.M.M.I.A. general board.

MRS. LOHNER, a native of Switzerland, was born of Latter-day Saint parents in Zurich, Switzerland, May 20, 1914. She became active in the Church organizations there and began teaching in Sunday School when she was fourteen years of age. She also served as Bee Keeper, organist, Gleaner leader, and as president of the Y.W.M.I.A. prior to her immigration to the United States in 1940. Following her arrival in Salt Lake City, she again became active in the Church, serving in the Yale Ward Y.W.M.I.A. presidency for three years and on the Bonneville Stake board for one year.

Mrs. Lohner's great love in the Church as well as in the community has been her music. She has been a member of the Tabernacle Choir for eight years and has engaged in musical activities as soloist for the Swiss Choir, civic opera, and with the Philharmonic Choir. Mrs. Lohner has been assigned to the music committee of the general board. *(Concluded on following page)*



MARGRIT FEH LOHNER



CAROLINE EYRING
MINER

MARCH 1951

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Warranty

NEW MEMBERS APPOINTED TO GENERAL BOARDS

(Concluded from preceding page)

Mrs. Lohner is the wife of Werner Lohner, and they are the parents of two children.

CAROLINE EYRING MINER was born in Colonial Juarez, Chihuahua, Mexico, December 14, 1907, of parents who have since made their home in Pima, Arizona.

Mrs. Miner has long engaged in the activities of the Church. She served as a member of the stake board of the Primary Association of the St. Joseph Stake of Arizona, as a member of the stake board of the Primary and as stake board member of the Relief Society stake board in Cache Stake, Utah. In West Jordan Stake Mrs. Miner has served as speech director and also as manual counselor in the Y.W.M.I.A. stake presidency for the past five years.

Mrs. Miner married Glen B. Miner in the Arizona Temple, May 20, 1931. They are the parents of seven children.

Mrs. Miner received training at the University of Arizona, following her graduation from Gila Junior College. She has also done graduate work at the University of California, Brigham Young University, the University of Utah, and obtained her master's degree from Utah State Agricultural College.

Mrs. Miner, author of the 1951-52 manual for Mia Maids, has been assigned to the Mia Maid committee.

Mrs. ERMA ROLAND STEVENS, wife of the late Stringam A. Stevens, has been called back into activity on the general board, after having served for five years as general secretary for the Y.W.M.I.A. general board, immediately prior to her marriage. She served on the boards from 1932 until 1948. As a ward and stake board worker in the Y.W.M.I.A., Mrs. Stevens has had wide experience. She furthermore had the rare privilege of being in the first Gleaner class in the Church, working under May Green Hinkley, when she initiated Gleaner work in Granite Stake. From this beginning it became an important part of the Mutual program throughout the Church.

Mrs. Stevens is eminently quali-

fied for her work on the general board, both by her wide experience in Church auxiliary activity and also by her training, for she specialized in dance, drama, and speech at the University of Utah and New York University.

Mrs. Stevens has been assigned to the Bee Hive committee of the general board.



ERMA ROLAND STEVENS DOYLE L. GREEN

ELDER DOYLE L. GREEN, managing editor of THE IMPROVEMENT ERA, a member of the general board of the Young Men's Mutual Improvement Association from March 1947 to October 1948, was reappointed to the board. At the time he was a member of the high council of the Cottonwood (Salt Lake County) Stake.

Elder Green filled a mission to Tahiti, attended both the University of Utah and Brigham Young University, obtaining his bachelor's and master's degree from the latter institution.

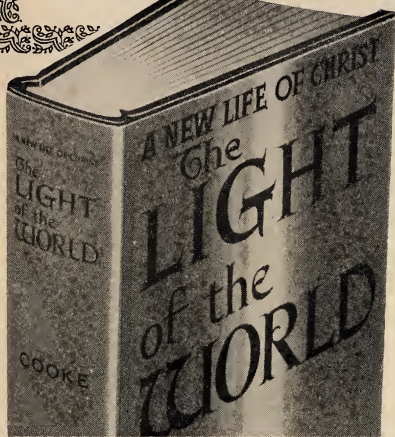
In 1943 he taught journalism at B.Y.U., where he was acting head of the journalism department and acting director of publicity. In 1945 he became extension editor at Utah State Agricultural College at Logan, where he also taught in the journalism department.

He was appointed assistant managing editor of THE IMPROVEMENT ERA in February 1947, and in January 1950 became the managing editor.

Elder Green is married to the former Elvera Campbell, and the couple have three daughters and a son, Carma, 11; Randall, 7; Sherilyn, 3, and Lois, 2.

He will be chairman of the ERA committee of the general board and also a member of the Scout committee.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

December 1950

9 SEATTLE Sixth Ward, Seattle, (Washington) Stake, organized from White Center Branch, with Orval E. Jensen as bishop.

17 ELDER Harold B. Lee of the Council of the Twelve dedicated the combination Springville Fifth and Sixth Ward chapel—Kolob (Utah) stake house.

Tahoe Ward, Sacramento (California) Stake, organized from portions of Homestead Ward, with Doyle D. Sellers as bishop.

Woodland Ward, Sacramento (California) Stake, organized from the branch of the same name, with Melvin E. West as bishop.

19 FROM present indications, eighty percent of the Church welfare plan production budget during 1951 will be produced in commodities, Elder Marion G. Romney, assistant to the Council of the Twelve and assistant managing director of the welfare plan, announced.

20 RONALD W. DRIGGS, chairman of the dance committee since December 1948, released from the general board of the young Men's Mutual Improvement Association due to the press of business and a change of employment.

The Deseret Recognition award given to Explorers for Church activity has been given to 734 young men, Kenneth H. Sheffield, Explorer committee chairman of the Y.M.M.I.A. announced.

Souvenir bookmarks commemorating the silver jubilee anniversary of the Trail Builder program for nine-ten and eleven-year-old boys of the Primary Association were being distributed to the ward Primary organizations.

22 PRESIDENT Levi Edgar Young of the First Council of the Seventy announced the appointment of Arnold J. Irvine as secretary to the First Council of the Seventy beginning January 1. He succeeds Dean M. McDonald who has served in that capacity since July 1946, and who has entered private business.

23 THE First Presidency announced that J. H. Maughan, president of East Cache (Utah) Stake, had been

appointed to preside over the New England States Mission. He succeeds President S. Dilworth Young of the First Council of the Seventy who has served as mission president for four years.

26 GOLDEN R. BUCHANAN, coordinator for the Church Indian relations committee, announced that stake missionaries will have baptized nearly two hundred Indians during 1950. There were 174 Indian conversions in the stake missions in 1949.

27 MARGRIT F. LOHNER, Caroline Eyring Miner, and Erma Roland Stevens appointed to the general board of the Young Women's Mutual Improvement Association.

Dean McDonald, retiring secretary to the First Council of the Seventy, announced that baptisms in the stakes for the year as a result of missionary endeavor will be about four thousand.

Auditions began for membership in the Sunday School centennial chorus. The group is expected to sing at the annual Sunday School conference.

30 ANNOUNCEMENT that the construction of the proposed Mormon Memorial Bridge will begin soon was made at Omaha, Nebraska. The toll bridge, which is expected to accommodate some 3800 cars daily, will span the Missouri River at a point where the Pioneers built the first white settlement on the Missouri during their trek west.

31 ELDER Delbert L. Stapley of the Council of the Twelve dedicated the Yuma, Arizona, Branch chapel, California Mission.

Three wards created from the two existing in Parowan (Utah) Stake. D. Watson Adams sustained as bishop of First Ward; Claude W. Adams as bishop of Second Ward; and Karl O. Mitchell as bishop of Third Ward.

"Church Moves On" in THE IMPROVEMENT ERA for January (p. 57) erroneously reported that Elders Harold B. Lee and Spencer W. Kimball organized the West Central States Mission on November 11. It was Elder Ezra Taft Benson of the Council of the Twelve, and not Elder Kimball who filled that assignment with Elder Lee.

January 1951

1 MORE visitors came to Temple Square during 1950 than in any year of record. Comparisons between 1950 and 1949 follow:

	1950	1949
Visitors to Temple square	1,075,042	1,047,154
Organ recital attendance	263,891	262,039
Guided tour attendance	294,807	265,792

3 THE First Presidency announced that because of political conditions the Near East (Asia Minor) Mission had been closed.

Dr. Carl F. Eyring, dean of Brigham Young University's college of arts and sciences, former president of the New England States Mission, and one of the nation's leading physicists, died.

4 A NEW Utah stone was unveiled in the Washington monument, Washington, D. C., on the fifty-fifth anniversary of Utah's statehood. It had recently been discovered that Utah had no stone, as the original one read "Deseret." The new stone, provided by funds contributed by Utah school children, was placed beneath the original "Deseret" stone.

5 THE bulletin of the Presiding Bishopric noted that Athol Branch, Spokane (Washington) Stake, had been discontinued in November, with its membership being transferred to "other branches."

7 SANTA ROSA (California), one hundred eighty-first stake, organized. Taken from the Berkeley Stake were the Carquinez, Napa, and Vallejo wards, and the Fairfield Branch. From the Northern California Mission came most of the old Santa Rosa District, including the towns of Santa Rosa, Petaluma, Sebastopol, Ukiah, Lake Port, and Willits. The new stake has a membership of approximately 2900. John L. Murdock was sustained as stake president, with Thomas C. Byrne and Bryant S. Knowlton, counselors. The stake organization was effected by Elder Stephen L. Richards of the Council of the Twelve, and Elder Alma Sonne, assistant to the Council of the

(Continued on page 170)

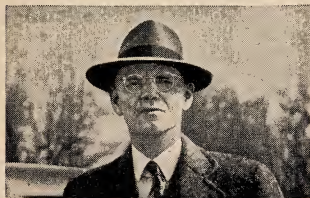
THE IMPROVEMENT ERA

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50,000 Miles-No Wear

and changed to New Conoco Super Motor Oil"

says Joe Albertson
Traveling Salesman,
Santa Fe, New Mexico



"MANY OF MY CUSTOMERS have actually gone out of their way to thank me for servicing their cars with new Conoco Super Motor Oil, because it has reduced their repair bills by a good margin," says T. S. Young, Young Motor Company, Walsenburg, Colorado. "It is a wonderful feeling to recommend Conoco Super because I know it is the finest motor oil on the market."

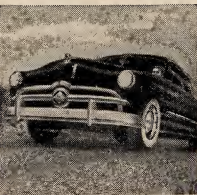


"I'M ON CALL 24 HOURS A DAY and my car must be ready to roll over the roughest oil field roads in any kind of weather," states B. P. Bryant, Oil Field Engineer, Abilene, Texas. "That's why I changed to new Conoco Super Motor Oil. Never before have I had such good gasoline mileage and cost-free operation."

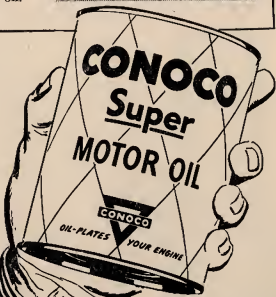
"50,000 MILES-NO WEAR!"— PROVED HERE:

After a punishing 50,000-mile road test, with proper crankcase drains and regular care, engines lubricated with new Conoco Super Motor Oil showed *no wear of any consequence* . . . in fact, an average of less than one one-thousandth inch on cylinders and crankshafts. Factory finishing marks were still visible on piston rings!

AND gasoline mileage for the last 5,000 miles was actually 99.77% as good as for the first 5,000! This test proved that new Conoco Super, with OIL-PLATING, can make your car last longer, perform better, use less gasoline and oil.



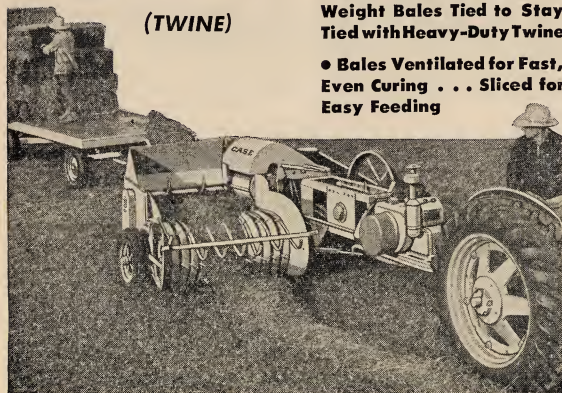
Ask Me About
"50,000 Miles
No Wear!"



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NAME

POSTOFFICE

RFD STATE



HOW CAN WE FIGHT CANCER?

ATOMIC warfare has become the great bogeyman of the nineteen-fifties. In our fear of it, and in our efforts to overcome fear and deal sensibly with a grave probability, other problems are forgotten. Military enemies, actual or potential, blind our eyes to other foes—even those who have confronted us since time began.

Cancer is such an enemy. Through all recorded history, in peace as well as in war, this implacable killer has destroyed lives with relentless cruelty. Striking persons of all ages, children included, and in all walks of life, it has become in our time the second leading cause of death in this country. This year, some 200,000 Americans will die of cancer; 300,000 others will learn they have it. You or your neighbor may be among these, for cancer knocks now at every other door in America.

What can be done? How can you fight back?

Get acquainted with the American Cancer Society and its educational program. Support of the society's work is the surest way for individual Americans to wage effective war on cancer. Staffed almost entirely by volunteers, the society is a nation-wide organization devoted to the ultimate conquest of this disease. It strikes at its enemy on two broad fronts: Research and Education.

Unquestionably the ultimate victory over cancer will be won in the research laboratories. Knowing this, the American Cancer Society lays heavy emphasis on research. In 1950 the society invested over \$3,500,000.00 in research grants and projects throughout the nation, including \$30,196.00 for vital cancer research work being done at the University of Utah. The problem is deep, for cancer appears to be simply normal cell growth turned outlaw; but the riddle is yielding to the patience of the men in the laboratories, and last year was the most hopeful we have yet seen.

Meanwhile, the society seeks to bring to everyone the message that *early cancer can be cured*. Through pamphlets, lectures, radio, television, and films, both lay and pro-

(Concluded on page 202)

THE IMPROVEMENT ERA



—Photograph by Jeano Orlando

MARE ON HOLIDAY

THE EARTH beneath her feet was like a drum
Stretched taut, resounding to the beat of four
Steel hooves. The plow, the harness, and the stall
Had suddenly become unreal. The hum
Of all the winged life about her bore
A still reminder of the day, when small
And scrawny, she emerged, a gangling foal,
Into a world of trees and grass, of sweet
And fragrant smells, and udders fat with milk
And nuzzlings, soft and warm. What equine soul
Would bend her neck a leather yoke to meet,
She thought, and neighed defiance. Yet the silk
And velvet of her quivering flanks were cold
With resignation, to her mangled fold.

Leo Liberthson

Poetry

BLUE CANOPY

By Albert Ralph Korn

BENEATH this canopy of cobalt blue,
The wind, in friendly laughter, shakes
each leaf;
Young springtime spreads a fragrant reign
around,
And we shall drink our fill before we rue
The rougher moods of winter that will
bring
Strong gales to beat the melancholy trees.
If springtime stayed with us throughout
the year,
All life would be one pleasant offering.



—Photograph by William A. Garnett

EVERY SPRING

By Helen Maring

THERE must be a thousand shades of
green
In every spring—perhaps a million, even,
Just as there are a million shapes of trees
And trillions of sizes of the borning
leaf . . .
Each day holds its own change of growth
and hue.
Could one observe these wonders and not
know
The Power behind that makes the psylla
blue—
Or tempers the year with winds that lift
and blow?

TEEN ACHER

By Margery S. Stewart

EVERY day I hate to rise
To find some new and dark surprise
Awaits me in my looking glass.
Mother says that freckles pass,
But I have found they just make way
For others budding forth each day.
Father says long legs are fine,
But does he really look at mine?
They stretch from here to far off there;
They trip and tangle everywhere.
Hair, that is most people's glory,
On me is quite another story.
I do not grow as other men,
Just pieces of me now and then.

TICKETS TO SPRING

By Thelma Ireland

A LARK is singing on the fence.
He sings there every day,
I throw him crumbs: admission to
His springtime matinee.

MEMORANDUM FOR MARCH

By Elaine V. Emans

GO OUT of my way in search of spring.
Be sure to climb some favorite hill.
Keep on the lookout for a string
Of geese above me. Get my fill
Of fresh wind blowing in my face,
And let it sweep the accumulation
Of winter out of me. Retrace
An old woods-path in expectation
Of finding early trillium,
And take my heart for company,
For, oh, I know, with April come,
It will be fairly out of me!

CELESTIAL PASTORALE

By Gay Winquist

H EAVEN'S hills are ripe for gleanings
Where a sickle moon is leaning
On the edge of day.
Homeward from the starry pastures,
South Wind herds his fleecy cloud-flock,
Wagging woolly tails behind them
Down the Milky Way.

REVELATION

By Virgil B. Smith

B EYOND winter's smog—the shroud of igno-
rance—
Above dark alleys cramped with greed,
A white peak held the twilight.
Like intelligence and goodwill,
Answering earth's need.

HEART'S RAPTURE

By Grace Sayre

W HERE early violets hide beneath a fern
And hills ring fragile bells of gentian
bloom
And fields of early wheat wave greening
plumes,
I cannot hold my heart's quick surging
beat.
Give me the wings of birds. My dragging
feet
Cannot keep pace with all this jubilant
spring.
Give me a songbird's throat and let me
sing!

COLD COMFORT

By S. H. Dewhurst

GO ON, Winter, have your fling,
Revel in your bullying,
But you're not kidding anyone—
All the time you're having fun,
All along your blustery way
Spring gets nearer day by day!

STRONGER THAN THE NIGHT

By Maude O. Cook

T HOUGH you light but one small candle
In the deep, engulfing gloom,
Better far that one weak flicker
Than that dark should men entomb.

Even though the flame be tiny,
It is stronger than the night
And may guide some groping traveler
Into fuller, clearer light.

CHANGE

By Geneva I. Oldroyd

N O more the dawn breaks happily for
me—
With thirsty gardens waiting for my care,
The dew-tipped grass beneath my feet,
And flower fragrance in the air.

No more I work with trowel and spade
Or set a plant, with hope held high,
No more the luscious feel of soil—
Apartment dweller, now am I!

LATE MARCH

By Catherine E. Berry

D AYS lengthen, and the sun grows warm,
Melting the snow on the hill;
There is a stirring in the earth
Though late March winds are chill;
Trees that are black show signs of life,
Tiny buds swelling again,
Pregnant with leaves, with dogwood
blooms,
To scent the Maytime lane.

The earth turns slowly, surely now;
A crocus of purest gold
Opens its petals to the sun,
Foretelling death of the cold;
Rain clouds gather and soak the ground;
Harrow and plows appear
Ready to work the singing soil.
To start another year.



—Photograph by Richard Rundle

LEAN BOY, WALKING

By Anobel Armour

I NTO the slow and yellow sun,
Light-aureoled, the lean boy walked,
And pale green springtime was begun
Through brittle grass and rocks, snow-
chalked.

There was no color change, and yet
Warm color seemed to blossom through
As blue as the first violet,
And over all a green wind blew.

It was his hair blown down the wind,
The sound of laughter in his feet,
Which made the tall trees, gray and thin,
Leaf out for him and be complete.

A boy turns seasons in his stride,
For spring runs always at his side.

THE IMPROVEMENT ERA

The Power and Importance of

SINCERE SINGING



By President George Albert Smith

I AM grateful for a Church that teaches the joy and encourages the sweet influences that come from music. So important are the hymns of the Church that our Heavenly Father appointed the Prophet's wife, Emma, to select hymns that were appropriate for sacred services. We do have excellent hymns in this Church. And our children, beginning in their tender years, are taught not only to sing the songs of the world, but they are also taught to sing the praises of our Heavenly Father and to give thanksgiving in song as well as in other ways. What a comforting, uplifting influence there is in sincere music!

We had here a number of years ago a young man who came from Wales. He did not have the opportunity of much schooling, but he was a Welshman, full of Welsh music. When he came here, he became the leader of our great Tabernacle Choir. He it was who had joy, along with those who preceded him and those who followed, in building a choir, not merely to sing, but to sing praises to our Heavenly Father.

I want to retell an incident concerning Evan Stephens. Some prominent people were coming here. In that day we did not have as many visitors of prominence as we do today. We were too far out in the wilderness. One of our good bishops came to Evan Stephens and said: "Brother Stephens, I have some important company coming next Sunday, and I hope you are going to have some good music."

Brother Stephens said: "All right, Bishop, we will have good music."

The bishop did not think that was suf-

ficient assurance so he pressed the point. He said: "These are not ordinary people. They are men of influence and wealth, and I would like them to see what a fine choir we have. Won't you give us something just a little special?"

Brother Stephens said: "Bishop, we have already had our practice. The music has all been prepared. I don't see how we can make a change. I think it will be good enough for your friends."

The bishop, still unsatisfied, pressed the point further, and then Brother Stephens' "Welsh" got up, and he said: "Now see here, Bishop, we have prepared the music for next Sunday to sing to the Lord, and I suppose if it is good enough for the Lord, it is good enough for your company."

I am grateful for the great Tabernacle Organ and Choir that broadcast each Sabbath day. For years they have been delighting the world with hymns of praise that our Heavenly Father has blessed us to enjoy, and along with it have gone sermonettes that have touched many hearts.

MANY years ago, two humble elders laboring in the Southern States Mission were walking through the woods and finally came out into a clearing where there was a humble cottage, the home of friends who were not members of the Church. Overlooking this clearing was a hill covered by large trees. It had been a warm day, and when the elders arrived, instead of going into the house, they took their chairs out on the shady porch to visit with the family.

They didn't know that they were being

(Continued on following page)

The Editor's Page

(Continued from preceding page)

watched or that danger threatened. They had come through a section of the country that was unfriendly, and having found a home where the family was friendly, they were grateful to the Lord for it.

They were asked to sing, and they selected the hymn, "Do What Is Right." And as they started to sing, there arrived on the brow of the hill above them a mob of armed horsemen. One of those men had previously threatened the missionaries and had kept watch for them on the road.

These armed men had come there with the determination to drive those missionaries out, but as they arrived at the top of the hill, they heard these missionaries singing. The leader of the mob dismounted and looked down among the trees and saw the roof of the house, but

he could not see the elders. They continued to sing.

One by one the men got off their horses. One by one they removed their hats, and when the last note had died away and the elders had finished their singing, the men remounted their horses and rode away, and the leader said to his companions, "Men who sing like that are not the kind of men we have been told they are. These are good men."

The result was that the leader of the mob became converted to the Church and later was baptized. I never hear that hymn sung, but I think of that very unusual experience when two missionaries, under the influence of the Spirit of God, turned the arms of the adversary away from them and brought repentance into the minds of those who had come to destroy them.

IS PROGRESS ETERNAL OR IS THERE PROGRESS IN HEAVEN?

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

DURING the long centuries of apostasy after the time of Jesus the Christ, many misleading beliefs had fastened themselves upon the people. Among them was the doctrine that those who won salvation in the hereafter would be in a state of eternal, inactive joy. In the presence of God they would worship him and sing praises to him eternally, but nothing more.

In a world of struggle and sickness such a promise was hailed by unhappy humanity. But it seemed incomplete. It did not conform to the laws of existence. As far as human experience knows, life is always active. Inactivity spells death. Associated with life, in the higher realms of existence, is the power to progress or retrogress. Among human beings this is called the power of choice or free agency.

The question forced itself upon thoughtful people that eternal worship of the Almighty must mean more than an everlasting placid life of psalm singing. The life hereafter promised by the Savior must be as life is on earth: active, achieving, and purposeful. So it seemed to many, though teaching and tradition remained silent on the subject.

The restoration of the gospel of Jesus the

Christ by the Prophet Joseph Smith cleared up the subject. He taught that on the "other side," in the hereafter, the individual retains the power to learn, think, and act, and to use or to ignore that which has been learned. That means that the right of choice is everlastingly an attribute of life and intelligence. Therefore, the possibility of progress is eternal.

Brigham Young said, "Father Smith and Carlos and Brother Partridge, yes, and every other good Saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them unless our eyes were opened. What are they doing there? They are preaching, preaching all the time, and preparing the way for us to hasten our work in building temples here and elsewhere, and to go back to Jackson County and build the great temple of the Lord. They are hurrying to get ready by the time we are ready, and we are all hurrying to get ready by the time our Elder Brother is ready."

President Joseph F. Smith, speaking on this subject, said: "Some people dream, you know, and think, and teach that all the glory they ever

¹John A. Widtsoe, *Discourses of Brigham Young*, p. 378.

expect to have in the world to come is to sit in the light and glory of the Son of God, and sing praises and songs of joy and gratitude all their immortal lives. We do not believe in any such things. We believe that every man will have his work to do in the other world, just as surely as he had it to do here, and a greater work than he can do here. We believe that we are on the road of advancement, of development in knowledge, in understanding, and in every good thing, and that we will continue to grow, advance, and develop throughout the eternities that are before us. That is what we believe."

The question then arises: Since active men in the hereafter are grouped according to their works on earth in one or the other of three ascending glories,* is there the possibility of progress in each group or glory?

Since those assigned to each glory are living, intelligent beings, the answer must be yes. In each glory, the power of free agency remains. For them the field of truth is open. The spirit of man is never fettered in his search for truth. It may be that they are self-fettered by the deeds that brought them into a lower glory.

It does not follow, as some have suggested, that the possibility of progress in all the glories might enable the inhabitants of the lower glories to overtake those in the higher glory. Righteous living gives power, greater than that possessed by those who were assigned to the lower glories. The deeds of those of the lower glories were less in harmony with God's law, hence they possess less power. Therefore, with lesser power to progress they cannot overtake those who travel with more power in the path of progress; for example, it is a common practice to set the maximum speed at which an automobile may travel. If two automobiles start out together, the one set at twenty-five, the other at seventy-five, miles an hour, the slower cannot overtake the faster machine, if both travel at full speed. It is so with progress.

What may happen if the man with less power uses it steadily in the spirit of repentance through the eternal years is not known to man. That knowledge rests as yet in the bosom of God.

One thing is known through the revelations of God. Those in the higher, the celestial

glory, the one that we all hope to achieve, are in full activity. Their worship of God manifests itself in doing the will of God, hence the works of God.

Those of the celestial kingdom or glory will be occupied in building their own kingdoms as parts of God's greater kingdoms. They will have "increase." Not so in the lower glories; progress they may, but increase will not be theirs.[†]

There is also a difference in possible achievement in the different glories. Granite cannot be carved with wooden tools. So it is in the glories of the hereafter. Those of the celestial kingdom have so lived as to achieve Godhood itself. Those of an inferior glory cannot reach that far. The deeds on earth become tools of achievement in the heavens.

In strong but beautiful words the Lord set forth the doctrine of eternal progress to Joseph Smith and to all who follow him:

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of

this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

"Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because

all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them."[‡]

Evidences and Reconciliations

CLII



An Answer to the Questions of Youth

*Joseph F. Smith, *Gospel Doctrine*, p. 432.

†D. & C., Section 76.

‡Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 301.

§D. & C. 132:19-20.



THE
SACRED
GROVE
where young Joseph
saw the two Per-
sonages.

—Photograph by Fellowcrafts Studio

Who Has Seen The FATHER and The SON

*... I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!*¹

Joseph Smith, Jr.

MANY prophets have seen God. Joseph Smith saw both the Father and the Son together, beholding them as glorified Personages, exalted Men, personally present with him in the Sacred Grove.

¹Pearl of Great Price, Joseph Smith 2:17.

Latter-day Saints quite naturally have wondered whether this appearance together of the two Supreme Rulers of the universe was a revelation reserved for this final dispensation or whether prophets and seers of the past have been similarly honored of God.

Our knowledge of the personal appearances and other manifestations of God to man falls into these categories:

1. *We saw and knew both the Father and the Son in pre-existence.*

The Father is the personal parent of our spirits. We were born in his image—he having a body of flesh and bones, we a body of spirit matter. Christ is our Elder Brother, the Firstborn Spirit Son of the Father. Said Brigham Young:

... if we could see our Father who dwells in the heavens, we should learn that we are as well acquainted with Him as we are with our earthly father; and He

would be as familiar to us in the expression of His countenance and we should be ready to embrace Him and fall upon His neck and kiss Him, if we had the privilege.²

We also saw the Son in pre-existence. "Then shall ye know that ye have seen me," he said, and this remembrance will be returned in that day when the faithful "comprehend even God."³

2. *Various prophets, in vision, have seen the Father and the Son in heaven.*

For instance: Stephen, at the time of his martyrdom,

... being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.⁴

Joseph Smith and Sidney Rigdon, also, "beheld the glory of the Son, on the right hand of the Father." They

... saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

Then they recorded this testimony of Christ:

That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.⁵

And telling of part of the pentecostal outpourings of the Spirit that preceded the dedication of the Kirtland Temple, the Prophet wrote:

... I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames

²J. D. 8:30, March 25, 1860.

³See D. & C. 88:47-50.

⁴Acts 7:55-56.

⁵D. & C. 76:21-23.

of fire; also the blazing throne of God, whereon was seated the Father and the Son.⁴

3. *The Father and the Son have manifested themselves unto many, without either a personal appearance, or a vision of their glory and kingdom.*

The chief means provided for this testimony is by "the Holy Ghost, which witnesses of the Father and the Son."⁵ This is the sure witness; it is Spirit speaking to spirit; there can be no denying the still small voice that thus comes into the mind.

By his own voice, audibly, the Father has manifested himself to individual prophets and to whole multitudes. At the baptism of his Son,⁶ on the Mount of Transfiguration,⁷ and to thousands of assembled Nephites on this continent⁸ he spoke, introducing his Son.

To Nephi, after that prophet had outlined the conditions of salvation by directly quoting the Son, he spoke in confirmation of the doctrine. "I heard a voice from the Father," Nephi records, "saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved."⁹

4. *Christ is both the Father and the Son.*

By Bruce R. McConkie
OF THE FIRST COUNCIL OF THE SEVENTY

Jesus Christ is the Son of Elohim both as spiritual and bodily off-spring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh.¹⁰

Yet Christ applies to himself both titles, "Son" and "Father." To the brother of Jared, he said: "... Behold, I am Jesus Christ. I am the Father and the Son."¹¹ The meaning intended by this usage of titles is worthy of careful consideration. The Church recognizes three senses

in which the Son is also the Father.¹²

He is the Father of the heavens and the earth, meaning that he is their Maker, Organizer, and Creator; hence, such passages as refer to him as "Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are."¹³

He is the Father of those who abide in his gospel. By unrestrained obedience to the laws and ordinances of the gospel, the faithful become "the children of Christ, his sons, and his daughters." He becomes their Father; they are "born again," "born of him," "spiritually begotten" of him.¹⁴

He is the Father by divine investiture of authority. That is, the Father has put his name and authority upon him so that he can act and speak in the first person as though he were the Father.

In an official statement the First Presidency and the Twelve explain this investiture of authority thus:

In all His dealings with the human family Jesus the Son has represented and yet represents Elohim his Father in power and authority. . . . Thus the Father placed His

name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father.¹⁵

So it was that the Son was able to say

... I am in the Father, and the Father in me, and the Father and I are one—

The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.¹⁶

Since the Father has placed his name on the Son, the latter often speaks as though he were the Father. In the same revelation he sometimes speaks in his own name and in the name of his Father.

Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins; . . .

... little children are redeemed from the foundation of the world through mine Only Begotten.¹⁷

5. *The Father was in Christ manifesting himself to the world.*

Without a knowledge of God there can be no salvation; the receipt of eternal life is predicated

(Continued on following page)

⁴See entire article cited in note 12.

⁵1st Peter 4:7.

⁶Mosiah 5:7.

¹⁵See pp. 470-471 of article cited in note 12.

¹⁶D. & C. 93:3-4.

¹⁷D. & C. 29:1, 46.



THE FACADE
OF THE KIRTLAND
TEMPLE

⁹Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 107.

¹⁰1st Nephi 31:18.

¹¹Matthew 3:17.

¹²*Ibid.*, 17:5.

¹³1st Nephi 11:7.

¹⁴1st Nephi 31:15.

¹⁵*The Father and the Son: A Doctrinal Exposition by The First Presidency and the Twelve*, cited in James E. Talmage, *The Articles of Faith*, p. 466.

¹⁶1st Peter 3:14.

WHO HAS SEEN THE FATHER AND THE SON?

(Continued from preceding page)

upon knowing "the only true God, and Jesus Christ, whom" he hath sent.¹⁰ Accordingly the Father sent the Son into the world that both of them might be known. And so the Son said:

I am 'the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou then, Shew us the Father?²⁰

And so Paul wrote that the Son "is the image of the invisible God;"²¹ also, "the brightness of his glory, and the express image of his person."²²

Both Beings are glorious beyond description; each is an exalted Personage; their majesty and power know no bounds.

6. *Those who attain the celestial world hereafter will see the Father and the Son.*

These shall dwell in the presence of God and his Christ forever and ever.²³

7. *The promise that the supremely righteous can see Christ while yet in mortality includes an assurance that "even he will manifest the Father."*

What greater promise could there be than this, that any person who will sanctify himself by obedience to the full gospel law shall see the Lord while yet in the flesh?

"The veil shall be rent and you shall see me and know that I am,"²⁴ the Lord promised certain elders in November 1831, provided they made themselves worthy. Then in May 1833, the same promise was extended to all men: "... It shall come to pass," came the voice of the Son, "that every soul who for-

saketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."²⁵

The brother of Jared is one who did this. Because of his "perfect knowledge of God," Moroni records, "he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him."²⁶

"STEPHEN, at the time of his martyrdom being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

myself to him.

Jesus saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.²⁷

Joseph Smith gave this inspired interpretation of the last verse quoted:

John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that

JOSEPH SMITH and Sidney Rigdon, also, "beheld the glory of the Son, on the right hand of the Father."

the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.²⁸

The Prophet, also, after quoting the entire passage from John, said this:

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when

any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will reach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born.²⁹

In this connection, it should be observed that:

The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church.

To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.³⁰

8. *The Father appears to bear record of the Son.*

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.³¹

So says the King James' Version of the Bible. The Inspired Version corrects this to read:

And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.³²

It would appear, then, that God the father has been seen by some when it has been expedient that he appear to bear record of the Son. This conclusion is in harmony with

the Prophet's statement that certain righteous prophets and saints of former dispensations gained the second Comforter, meaning that they had the personage of Jesus Christ to attend them, appear to them from time to time, and even "manifest the Father" unto them.

One cannot escape the conclu-

(Continued on page 204)

¹⁰John 17:3.

¹¹Ibid., 14:6-9.

¹²Colossians 1:15.

¹³Hebrews 1:3.

¹⁴D. & C. 76:62.

¹⁵Ibid., 67:10.

²⁰Ibid., 93:1.

²¹Ether 3:20.

²²John 14:16-23.

²³D. & C. 130:3.

²⁹Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 150-151.

³⁰D. & C. 107:18-19.

³¹John 1:18.

³²Joseph Smith, *Holy Scriptures*, John 1:19.

JAPANESE INCIDENT*

By H. Ted



Price

MUSHI ATSUI is Japanese for the humid heat that follows the rainy season, and not a breath of air stirred the newly planted rice

shoots this summer afternoon. My missionary companion and I walked past several groups of curious people, turned down a narrow path, and as in numerous times past saw several wide-eyed children disappear into a mud-walled farmhouse. Although our message of Christ's

teachings would be the same at this straw-roofed dwelling as in the most spacious city mansion, this visit really started six years ago on a war-torn Pacific island.

The marine corps machine gun unit to which I belonged in July 1944 had not been in the first waves ashore on Tinian Island, but after two years on a series of such rocks, where or when didn't matter so much. In the caves and dense jungles at one end of the island, I remember it only as Marpo Point; Japanese forces surrounded on three sides by sheer cliffs were making a last stand. The nightly rains fell on the young dead of two nations, as I recalled a mother's teachings of brotherly love.

The Japanese did many things that seemed strange to us, but even so I knew they too had loved ones waiting somewhere. Then I found the snapshots. Just when or how the young enemy soldier was killed, I don't know, but I kept the two pictures, one of his army buddies and the other of a young lady with a little girl. The latter were posed stiffly in the strange kimono of their country, but I was impressed with the look of humility and love on their faces.

Even in that dark hour I thought that Jesus must have meant people

like these when he said, "Blessed are the pure in heart, for they shall see God."

Anyone who

was there will remember hunger, fatigue, and the periods of waiting for the time when one would live ten years in a minute. But I knew that prayers are answered. Then in one blinding flash a buddy and I were seriously burned.

In a hot tent that served as the operating room, many hands were

busy giving me plasma and applying vaseline jelly to my hands, face, and chest. In the strange twilight world of shock, I floated along with little concern about the future.

Then bandages were placed over my eyes, and the last thing I remember as darkness flowed in around me was a tired voice saying: "I think you'll make it, son, but there may be some scars, and I don't know about your eyes."

My mother is a hard-working widow who teaches school, but she always had time when my three brothers and I were young to read out of the Bible a little each morning. Thinking about those things on

Tinian, I knew that she had been right when she would say: "We gain the most when we share with others, boys." From that time I had to get well, and I prayed for the health to teach others, in a world suffering from spiritual poverty,

*Photographs of author and the two Japanese girls photographed directly from the newspaper in which they appeared in Japan.



It really started six years ago on a war-torn Pacific island. The Japanese did many things that looked strange to us. . . . Then I found the snapshots.

about Christ's message of brotherly love: the only way to real peace in a family, a nation, or the world.

I can still see the baffled looks of some of the navy's best doctors as I miraculously recovered sight and strength and in a few short weeks returned to my old outfit. Some months later as we sailed under the Golden Gate, a salty old sergeant was shouting, "Back alive in forty-five." And I remember thinking that my only souvenirs of the war there were two snapshots that had once belonged to an enemy soldier.

In the hurried years since then, atomic-energy became an everyday word, and the war never really stopped, but just changed leaders and locale. I went to the University of Utah a few quarters and met a pretty nurse called Ramona, but I knew I had a great obligation. It was then that a letter came from the President of the Church calling me to be a missionary in the Japanese Mission.

My last "beachhead" on a Japanese island was made June 26, 1948 at Yokohama. Walking down the gangplank into a strange, ragged world, I wondered how long two suits and twenty-six dollars would

last. I still have the suits.

Living with my fellow elders among these good people, I learned to like their food; I slept comfortably on the straw *Tatami* mats and began to appreciate a thousand little things unseen by impatient occidental eyes. Then slowly at first, but steadily faster as the difficult tongue became understandable, my preconceived notion of the dark and mysterious Nippon of western world fiction began to explode.

Here just as elsewhere were wives complaining about the high cost of living, here were little girls with dolls, collecting movie stars' photographs, and boys coming home late for dinner.

In crowded new Sunday Schools children listen eagerly to the time-

(Concluded on page 178)



Elder Aipolau and I decided to look for the people in the snapshot, hoping to help them, if possible. Among eighty million people in congested Japan, it was a tremendous task.

~ ~ ~ *Forgotten Chapters of History* ~ ~ ~

Pioneer Fortifications

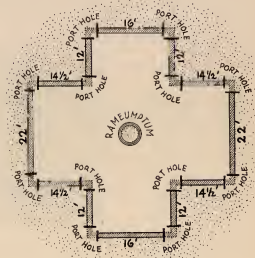
By William R. Palmer

WHEN the Saints settled Salt Lake Valley, the Great Basin from Utah Valley southward to its rim and extending on to the Colorado River was claimed by tribes of the Ute Nation who were in possession of it. They had occupied it more or less peacefully for generations of time, and in the memory of no living Indian had their claim been seriously challenged. White men from the days of Escalante and earlier had come into their country as traders, trappers, slavers, and explorers, and there had been some trouble, but none of this had been over the ownership of land.

Through the years these Indians had acquired a reputation for thievery and treachery. They had killed travelers, stolen horses, and butchered cattle. This form of intimidation had been their method of repelling encroachments upon their country, for they knew that their bows and arrows were no match for the firearms of the white man. The new settlers, believing that these red men were descendants of the Book of Mormon Lamanites, felt that they had a divinely imposed mission of helpfulness toward the race. But while they were thus committed to deal kindly with the Indians, they deemed it expedient also to protect their homes against Indian assault by surrounding them with strong walls.

Great Salt Lake City began very early to build its so-called *Spanish Walls*, and later doubled its size by attaching a second and a third section to this fortification. Church emigrant trains came in in rapid succession, and soon the triple forts were filled. By this time, however, it was thought by the leaders that the colony was strong enough to defend itself against attack from the natives, and no further extension of the walls was deemed necessary. The protection envisioned, however, within these Spanish walls became a pat-

THE Mormon settlers were, through their strong beliefs, committed to deal kindly with the Indians, whom they believe to be of Book of Mormon Lamanite stock. Yet they deemed it expedient also to protect their homes against Indian assault by surrounding those homes with strong walls.



PAROWAN COUNCIL HOUSE,
JANUARY 1831



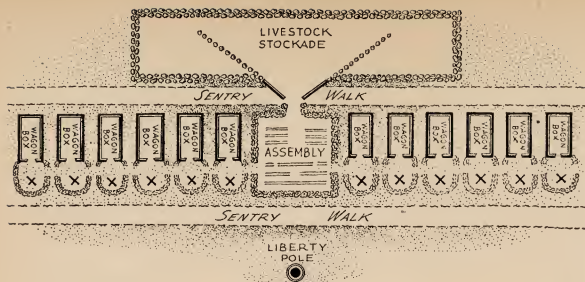
tern for most of the settlements that followed.

Realizing that the oncoming hordes of its members who were on their way to the new Zion must be provided for, the Church sent exploring parties out over the Great Basin to locate the streams of water and estimate their carrying capacity in families they would support on irrigated farms. Many such places were listed at the Church headquarters.

Then there was a dream of wide empire to be anchored to strong

bastions. There was unbounded faith that "the kingdom of God" would roll forth until it filled the whole earth, and Brigham Young wanted to take possession for his people of the wide open country that was the great unsettled West. He organized his State of Deseret and within the short space of seven years threw a ring of forts around a country so large that seven states have since been carved out of it. There was Great Salt Lake City in 1847, Provo and Manti in 1849, Parowan, Fillmore,

THE IMPROVEMENT ERA



FIRST CEDAR CITY ENCAMPMENT
WINTER 1851-52



Cedar City, and San Bernardino, California, in 1851, Fort Harmony 1852, Fort Supply out on the eastern frontier in 1853, Santa Clara 1854, Las Vegas and Carson Valley in Nevada, and Fort Limhi in northern Idaho in 1855. This, of course, was before there was any Nevada or Idaho. These were the outposts, and during the interim between 1847 and 1855 numerous other settlements had been filled in between.

As the stream of converts came pouring into Great Salt Lake City from many countries, they were organized into companies and sent out under experienced leaders to found settlements on the pre-determined sites. Because these settlements were all to be located in Indian country, and because they would be too far distant from each other to be of mutual protection from the errant and unpredictable natives, they were admonished to establish themselves in strong forts. This advice was particularly stressed in the case of remote settlements of the far south which would be exposed not only to the resident Pahutes,* but also to the raids of the more daring and treacherous Navajos. As against the latter, however, the forts proved of little protection, for the marauders came to raid the livestock ranges rather than to make war upon the settlers. They came every summer and fall while the water in the Colorado River was low, and the losses suffered at their hands ran into many thousands of dollars. There is a tabulated list of losses from Indian depredations in Cedar City alone in 1856 that totals \$28,260.00.

*Sometimes spelled *Plutes*.

Both Navajos and Pahutes were responsible.

Forts were common in the State of Deseret. Iron County alone built eleven of them. They dotted the Church settlements from end to end, and there was some sort of community refuge in every town. We of today have known about these forts all our lives, but to many the story of their building is a forgotten chapter of history. Yet their founding is a story of sacrifice and persistence in the face of hardship and danger as great as any work done by our pioneers.

When Iron County was settled January 13, 1851, the first work done was to get logs out of the canyon to build a large council house. On the very first week after their arrival, at the site dedicated by Parley P. Pratt the year before as "The City Little Salt Lake," (later called Louisa in honor of Louisa Beaman, and finally named Parowan), ninety men were detailed to go to the canyon for logs for the council house, and the remainder were left to guard the camp. That council house was built before any other building was begun. It was planned to do duty as a fort in case of Indian attack and was large enough to hold the entire colony.

Built in the form of a Maltese cross it had four large ends which, with the use of wagon covers for curtains, could quickly be converted into five good-sized compartments. This would afford a measure of privacy for women and children. The eight outside corners and the four inner corners were fitted with portholes which guarded the place against attack

from every angle. In the center of the structure, commanding a view of every section, there stood a high, movable Book of Mormon *rameumptom* or speakers' stand. (See Alma 31:21.) The over-all dimensions of the building were 45 x 46 feet. It could be divided with curtains into two rooms 14½ x 22, two rooms 12 x 16, and one center compartment 16 x 22 feet. Fortunately, the use of the council house as a fort was never necessary, but the four stalls that the arrangement afforded provided better school and Sunday School facilities than most places enjoyed.

In November 1851 the men selected to found an iron industry moved over from Parowan and founded Cedar City. Before selecting the site of their city they wanted to establish the iron works, for the two must be in close proximity. It was late in the season, and some ground had to be broken and ditches dug for the next year's crops before the ground froze. Under these circumstances they formed a temporary winter encampment which was one of the most ingenious pieces of fortification in all western history. It cost nothing but labor, yet it afforded a maximum of privacy and shelter from the elements and from the Indians. It reveals much engineering technique and skill among the men who planned it.

This temporary fortification cannot easily be described, for it is unlike any other, but one look at the plan will reveal its distinctive characteristics. Wagon boxes which were to be the winter bedrooms

(Continued on following page)

PIONEER FORTIFICATIONS

(Continued from preceding page)
were lifted off and set down in a long straight line running east and west, and all fronting south. Around the front of each box there was built of sagebrush, weighted with earth, a circular wall higher than a man's head and thick enough to stop an arrow. These all came out to a straight line along the south side of the encampment. Along this line a sentry walk was made. There was also a sentry walk along the rear of the wagon boxes. In the middle of the line of boxes a large rectangular court was built also of sagebrush and

of these the fires were built and the cooking done.

On the north side and just across the sentry walk, a large stockade was built to protect the livestock. It was made by standing drift logs on end side by side in a trench, forming an arrow-tight wall. The gates were so arranged that when pulled open with a rope they bumped against posts in the wall of the meeting court. The settlers could then move from their wagon boxes to the court and on into the picket stockade and be under protection all the way.

Across the sentry walk on the south, a tall, straight liberty pole

continued use: the stockade, the assembly court, and the liberty pole.

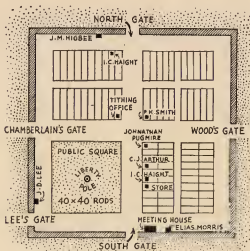
That first little fort, though planned without thought of permanency, kept growing and growing as new recruits to the iron works came down from the north. The place was soon filled up. In the spring of 1853 Brigham Young sent one hundred families to strengthen the Iron County settlements, and many of these came to Cedar City

GOVERNOR YOUNG'S proclamation called upon the people "to fortify, build forts, arm themselves, move about in armed groups, protect livestock, abandon small settlements and move to larger centers, post strong guards at night, and use every precaution to avoid surprise attacks."



earth, into which the colony gathered night and morning for prayer, and here all meetings were held. Drift logs dragged in from the nearby creek provided seats.

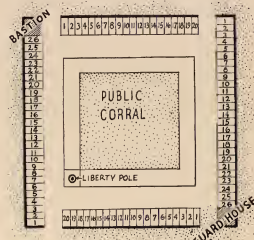
A passageway through the line of circular shields led to the center court along which the people could walk from end to end and be shielded from Indian arrows all the way. The brush circle in front of each wagon box served as a wind-break as well as a defense. Inside



FORT CEDAR CITY 1853

was raised. It was dedicated with solemn prayer: "To liberty, to justice, and to God." They had no flag to fly upon it, but the pole itself had a significance that is lost to us. Officers of the colony met in the brush court to discuss and formulate regulations and laws, but they were not of force until they were proclaimed from the liberty pole. Trials were held in the court, but the prisoner was brought before the liberty pole to receive the verdict. The presiding elder also made his pronouncements of work days for the Church or other public interests—thus, liberty, justice, God.

While the Cedar colony were spending a cheerless winter in their rustic encampment, they were gathering logs to build homes when the site of their city was determined. When spring came, the wagons were needed for the farm work, and the encampment was broken up. They built their log houses nearby in the form of a one-hundred-yard square fort. Three things of the encampment were kept for con-



FORT PAROWAN 1855

to help build up the iron works. The fort was not large enough to accommodate the newcomers, and it was decided to build another much larger and more substantial fort. Since Cedar City was to be a manufacturing center, a fort one hundred rods square was surveyed, and work on its adobe walls began at once. A town plat was surveyed inside the proposed walls, and men drew for lots. The little fort was abandoned and the houses were moved and rebuilt on the new site.

The adobe wall around the large fort was to be ten feet high, three feet thick on the stone foundation, and taper to one foot thick on top. Men put all the time they could on it, but the iron works and their farms demanded attention also, so the fort walls grew slowly.

In the summer of 1853 the Walker Indian War broke out, and on July 26 a proclamation from Governor Young was received in Cedar City. It proclaimed a state of war and called upon the people "to fortify, build forts, arm themselves, move about in armed groups, protect livestock, abandon small settlements, and move to larger centers, post strong guards at night and use every precaution to avoid surprise attacks." All other public works were to be suspended until

(Continued on page 183)

THE IMPROVEMENT ERA

~ ~ Genealogy ~ ~

RECORD SEEKING in the "LAND OF MAÑANA"



One of a series of genealogical meetings held in the Spanish-American Mission in Los Angeles, California.

—Below—
Genealogical training school held in the office of the Spanish-American Mission, August 1947, under the direction of Sister Sarah G. Jacobs.

By Ivie H. Jones

GENEALOGICAL research among the Mexican people has not been an easy task. The majority of the records that have been kept have resulted from our Latter-day Saint training and not from racial tradition or family customs.

It is remarkable how many dates the Mexican people do remember, especially since they have few records in their homes and make little fuss about birthdays. One faithful mother, however, after a futile questioning regarding the birth and death dates of her husband and six departed children, remarked: "I am embarrassed that I do not remember these important dates about my own family, but until I heard of the restored gospel, I had little to live for and nothing to die for."

Now and then, over the century, enthusiastic missionaries have helped some of the members to prepare genealogical data, and temple work has been done in the various temples. Either the duplicates were not kept or they were lost, leaving only a vague memory and a clear conscience that the work had been done, and that the departed loved ones were safely in the Church.

The time must have been ripe for the Mexican people to go to the temple in greater numbers, for the First Presidency authorized the translation of the temple ordinances into the Spanish language. In



November of 1945, a new page in Church history among the Spanish-speaking people was written.

Each year it has been increasingly more difficult to prepare these temple sessions, for after the first or second generation, the genealogy of the Mexican people of the United States goes back into Mexico, and our members have been dependent upon the Roman Catholic Church or disinterested relatives.

Realizing the dangers of inaccuracy and duplication, the Spanish-American Mission attempted to set up a master genealogical record to serve all the Mexican people. It was not just a matter of keeping records in the mission office, but the master record formed a clearing house where family group sheets could pass, both going to and coming from the Index Bureau.

People innocent of genealogical procedure naturally clamored for information about what work had been done and what should be done next. They had supposed that, incomplete as they were, their family group sheets would be returned to them immediately after the temple sessions. In some cases, years might

elapse before some of the sheets could be returned. In order to meet this need for enlightenment, frequent trips to the Arizona Temple at Mesa were necessary, and literally hundreds of these records were copied and made into family group sheets, some even of work done when the Arizona Temple was first opened.

The task of assembling these records really began in August 1947 when Sister Sarah G. Jacobs, Librarian and Genealogist at the Arizona Temple, spent a week in the Mission Home conducting a genealogical training school which ten of the missionaries attended. It was amazing how many duplications the material on hand contained.

The matter was quite thoroughly discussed in April 1948 with Elder L. Garrett Myers of the Genealogical Society and Mrs. Kathryn C. Taylor of the Index Bureau, and a rechecking of everything seemed advisable. Sister Taylor offered personally to supervise this rechecking, if a few sheets were sent at a time, and during the summer of 1948, the task was completed. After this extensive check, the family group sheets were all retyped and filed in several large binders in alphabetical order according to the surname instead of the heir.

As there is no boundary line when it comes to genealogy, soon the Spanish-speaking people from both the Mexican and Spanish-American missions, as well as those from stakes outside the missions, shared in the benefits of this newly established master record.

In fulfillment of the prophecy that two from a family and one of a city would be gathered together in the Church, certain family lines in widely separated areas have contributed to the membership of the missions, and it is not uncommon to receive a family group sheet from one mission and find that the family connects perfectly with a family in

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RECORD SEEKING IN THE "LAND OF MAÑANA"

(Concluded from preceding page)

another mission. In 1899 one member of a large family joined the Church. In 1905 his brother entered the waters of baptism and was married in the temple, in 1914. For years he made a futile attempt to secure all the data necessary to complete the genealogy for his father's family. Some time ago two family group sheets were forwarded by mail to the office to be checked with the master record and sent on to the Index Bureau to be cleared for the Lamanite temple sessions at Mesa. One was from Mexico City and the other from the Juarez Stake. From these two family group sheets, coming through the office in the same mail, the missing dates were supplied. On October 18, 1948, the patron witnessed the work being done for his six dead brothers and sisters; he and his wife did the work for his mother and father, and he was sealed to them.

Another Mexican member from one of the stakes came to the Arizona Temple for his own endowments. He did not have his genealogy and had little idea how to find out what work had already been done. Records on file showed that he was in his proper place in his father's family, and that the work had been done previously for his parents by his brother who is a member of the Spanish-American Mission. Words cannot express his joy at being able to be sealed to his parents and to his dead wife.

To help future generations and to assist in the temple work for the living as well as the dead, the master record also includes family group sheets for the living. The project has been carried on by the Relief Society sisters of the Spanish-American Mission during the summer months. The visiting teachers were supplied with family group sheets in Spanish. These were taken into the homes, and the importance of records was explained. This has partly eliminated the difficulty experienced in 1945 and 1946 when living parents went to the temple and made out their family group sheets, but forgot to include their dead children. This necessitated the parents' returning to the temple to complete the work, sometimes at great financial sacrifice.

Since the ultimate aim is eventu-

ally to have a Book of Remembrance in each home, no system of record keeping would be complete unless the branches have copies where the members can see what work has been done.

Copies of all the family group sheets in the master file were assembled in branch and district books to be placed in the hands of a genealogist, chosen by the branch presidency and mission president. These books not only contain all the information as recorded in the master file, but also newly started work sheets for every recorded married couple. To some this might seem like buttering their bread for them, but what parent would expect a child to perform an important job without equipment or training?

Possibly one of the most helpful features about the branch record is that the members can see so plainly what work has been done, for if a new sheet is started, "F. G. S." is placed at the right of the name of the person appearing on the family group sheet. The capital "M" is added to the F. G. S. only when the copy of the work sheet comes back to the branch record, indicating that the sheet has been sent to the Index Bureau and that a copy is in the master file.

This should result in decidedly fewer duplications, which are such a waste of time, energy, and money.

The first branch books were delivered to New Mexico and Colorado in April 1949. Since then, the copies have been delivered to the Mexican Branch at Colonia Dublin, in the Juarez Stake. To every branch in Arizona and California, including the Mesa Branch, which is a part of the Maricopa Stake, to members at Riverside in the San Bernardino Stake, and to the branches in Texas.

GLASS HOUSE

By Edwin E. McDonald

THOSE friends of ours, perhaps they seem to be
In conflict with the things which you and I agree
Are right. The things they do we can't condone.
I wonder is the fault just theirs alone?
Look close, look close, and then I think you'll see
Those friends of theirs are friends like you and me.

No system of record keeping is effective unless kept up-to-date. This should be a fairly simple matter to do, once the system is in order.

When a family group sheet is received at the office, every surname appearing on the sheet is checked with the master record, and any additional information is added to the sheet or to the master file. If it is a new sheet, it is typed in duplicate twice. One original is sent to the Index Bureau, and its carbon, on the Spanish form, is marked "District" and sent to the branch or district. A second original is placed in the master file and its carbon, on a Spanish form, is marked "C" and goes into the "convenience file," which is taken into the field by the mission president to transmit new information from the master file to the branch records, and vice versa.

The project might grow too extensive to be handled in a mission office, but for a few years or until the Mexican people understand more thoroughly genealogical research or have records in their homes or until the branch records are more complete, the new system seems the answer to the major problems.

It is surprising how the heavens seem to have opened since the members can check with the branch records and know what work has been done and where to go from there. More family group sheets have been received since the branch records were established than in any other like period in the past six years.

Trips have been made to Mexico, legal certificates have been secured. Catholic priests approached, letters written, relatives visited, headstones viewed, letters edged in black brought out from hiding, copies of the Book of Remembrance started, and training meetings held. The Mexican people are making progress. Once they learn how, they follow instructions carefully.

With the genealogical records now in order, and with the help of the Lord, records that have lain dormant in the Land of Mañana will be brought to light, for the promises made regarding the sons and daughters of Lehi will be fulfilled.

All for a THRILL

By Clark Strong

DON gets around. On and off campus he is known and talked about. But his fame is not due alone to the fact that he is athletic and likable. (He won three letters last year.) He is most noted—especially among the girls—for the frequency of his “parking.” Don is not disturbed by his reputation. He is proud of it. He would think it a reflection on his ability if he ever found it necessary to say “Good night” to a girl without kissing her. Love . . . marriage . . . he is concerned with neither. Kissing is just a game—a quest for thrills.

Don and his feminine counterpart are not unusual these days. And the pressure of our modern environment does anything but discourage them. Myriads of magazines tell us how to be more attractive. Unless we are blind to the pictorial embraces in the movies and on the billboards, unless we are deaf to advertising and conversation, we can easily conclude that a kiss—in itself—is the achievement of all that is desirable.

This, after all, is our world and our concern. Do we have a standard resulting from careful thought or are we just coasting with the crowd, fitting their standards?

The goal of the Latter-day Saint way of living is eternal life which is eternal happiness. To attain happiness we sometimes pass by mere pleasure. Just as we refuse the chocolate bar for the deeper satisfaction of a clear complexion, just as we control our appetite for the deeper satisfaction of good health or a trim figure, so we must choose between the short and the long view all through life. Any choice, any act, which would deprive us of the enduring happiness that springs from obedience to eternal precepts is a choice we will inevitably regret. Despite the taunts of friends (“you don’t know

what you’re missing”), despite the temptation of the moment, we exercise our wisdom and will, with an eye toward higher rewards.

Kissing, when it is the expression of sincere affection, of ripened love, is beautiful and wholesome. But those who pull kissing down from its level of sincerity and put it on the kiss-for-a-kiss-sake level strip it of its beauty and promise. With each repetition the novelty diminishes, the temptation to go farther increases. To deny this is to deny

THIS is our world and our concern. Do we have a standard resulting from careful thought, or are we just coasting with the crowd, fitting their standards?

experience. Though we are not always aware of it, we mix every day with young men and women who have lost their purity. They did not deliberately set out to break the moral law. But they kindled fires in a weak moment that they could not extinguish—until too late. Some of them are still traveling the path of misery. Others are trying to climb back up.

In terms of happiness, what except sorrow can result from being “popular” with a girl who strives for “charm” by over-painting and under-dressing, or with a fellow who puts a premium on vulgarity or thrill seeking. There are others who have truer aims and higher ideals, others who are not willing to jeopardize deep happiness by indulging a cheap thrill. As a matter of fact, nothing can more quickly destroy

CONTRIBUTIONS by young people of the Church to Through the Eyes of Youth will be welcomed by the editors of THE IMPROVEMENT ERA. Each manuscript submitted will be carefully considered and, if accepted, will be paid for at regular rates.

Articles must be well-written, 800 to 1500 words in length, and written on subjects of vital interest and concern to the young people of the Church. Church standards, ideals, and teachings, of course, must be upheld.

the admiration of the right kind of fellow than for a girl to be free in her speech and actions. The reverse is also true. We admire the girl who can be lovely without being base, who can be fun without being immodest. We admire the girl who would stay home rather than date a fellow whose interests are only physical. We admire the girl who adroitly but firmly refuses to submit to the tactics of the thrill-seekers. (Generally speaking, a girl doesn’t have to be kissed if she doesn’t want to be. If more girls had higher standards, there would be

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—Photograph by D. Elden Beck



Cooperative COMPANIONSHIP

By

Dr. Rex A. Skidmore

PROFESSOR OF SOCIOLOGY AND SOCIAL
WORK, UNIVERSITY OF UTAH

WISE King Solomon admitted there were four things in the world which surpassed all understanding: the flight of the eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the "way of a man with a maid." From time immemorial people have attempted to understand the man-woman relationship and particularly have attempted to improve the situation.

Never was there a time when understanding about marriage and family living was more needed. Divorces, desertions, and separations are common experiences of many. About a million men, women, and children in the United States are affected directly by divorce each year. Each 365 days more than fifty thousand desertions take place. Many husbands and wives agree to discontinue living together without obtaining divorces. Behind the front doors of too many homes, containing successful marriages in the eyes of others, are disharmonies and misunderstandings which destroy the joy and meaning of a genuine home relationship.

And yet, for those who are willing to understand and give of themselves, marriage provides the most intimate and satisfying experience in associating with others. A profound companionship based on cooperation between husband and wife brings peace of mind, serenity, and contentment. Thousands of husbands and wives give glowing testimony of these results. Dr. Ernest W. Burgess, one of the nation's experts on marriage, concludes from sixteen years of scientific study that "marriages of companionship turn out to be happier than those of romantic love." He quotes one case to illustrate the importance of companionship:

Three years after marriage Mr. X asserts: "What has marriage meant to me? 154

Wonderful companionship. So far as likes and dislikes are concerned, we get along beautifully. My wife and I have a perfect understanding. We talk over our problems at breakfast. When we get into an argument in the evening, we seem to settle it that evening."

Mrs. X agrees with him. "The biggest thing in our marriage is companionship: the understanding which I have never before had from anyone—doing things together and planning them together. Marriage is the biggest give-and-take proposition in the world. I think it is a wonderful institution."

President and Mrs. James H. Douglas presided over the British Mission from 1932 to 1935, when they were seventy-seven and seventy-three years of age respectively. One day they were talking to a few of their "missionary sons" about basic values in life. They were agreed that one of their greatest values was their beloved companionship for more than fifty years; they had traveled down the path of life together, confiding in each other, working and playing and praying together, and sharing their joys and problems.

Since nine out of ten persons are married or have been by the time they reach the age of forty-five, and since most people yearn for genuine companionship, it seems im-

strengthen the relationship and result in satisfaction. This philosophy is exemplified by Antoine de Saint Exupéry when he said, "Love does not consist in gazing at each other, but in looking outward together in the same direction."

2. *Understanding of self and each other is essential for companionship in marriage.* Personality, according to Professor Russell C. Smart of Cornell University, is somewhat analogous to a tree—a new layer of growth is added each year, but the old layers remain also. As husbands and wives learn to understand the interests, needs, concerns, aspirations, and other feel-



—Photographs by Harold M. Lambert

*RECREATION is essential for well-balanced living.
Those who do not take some time to play are
cheating themselves and their marriage.*

perative to consider some of the factors and suggestions that are helpful in enhancing cooperative companionship in marriage.

1. *Husbands and wives need to recognize that marriage is a process, not an event.* Too many young people put all their hopes, aspirations, and dreams in one basket—the wedding day. They expect marriage to take care of itself—which is impossible. Those who get along best are those who recognize that no marriage is perfect, and that as long as two people live together, adjustments need to be made and problems solved. Effort and giving by both are the ingredients which

ings of their mates, they begin to prepare the pathway for a deepening companionship. As husbands and wives relegate "I," "me," and "mine" to background positions and begin to focus on the other person and "we" and "our," cooperation generally increases.

Husbands and wives need to try at least occasionally to "put themselves in the place of the other" and imagine how things look from there. This idea is well illustrated by the statement of Edwin Laughing Fox, a Sioux Indian, who was in Washington to help the government understand his people: "Oh, Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

¹Ernest W. Burgess, "The End of Romantic Marriage," *Collier's*, January 31, 1948, pp. 61-62.



Sharing the basic responsibilities is conducive to a deepening companionship and solidarity in marriage.

in MARRIAGE

from both points of view, companionship deepens.

Many wives think their husbands have an easy time at work, yet, if they were actually to follow them through a day's activities of earning a living, they would develop an appreciation of the man's point of view.

3. *Husbands and wives need to look for and appreciate the good in each other.* If you look for the good in a person, you usually find it; if you look for the bad, you find that, too. Compliments, appreciation, and trust tend to strengthen the positive attributes of

personality; criticism tends to negate them.

Two men moved to a new city. At different times they asked a wise elderly man what kind of people lived in this center. The elderly gentleman asked in return what the people were like in the city they had just left. The first man answered, "Very disagreeable and not at all nice. I'm certainly glad we left." The elderly man replied: "You'll find the people here are the same way." The second man indicated that he liked the people in his former city, that they were friendly and cooperative, and the elderly man responded, "I'm glad to tell you that the people here are the same."

Many marriages go on the rocks because the husband or wife, or both, criticize and try to remake the other person.

4. *Husbands and wives need to share and divide responsibilities.* No set pattern applies to all couples. Husbands and wives who get along the best are those who sit down with each other and agree

on the division of responsibilities; for example, they agree to work together regarding major expenditures—they both know the amount of family income; they discuss plans for moving, changing jobs, etc. They may agree that the wife has jurisdiction over the cooking, house-keeping, clothes, while the husband keeps the car in proper running condition, cares for the garden, and does the heavier jobs around the house. At times each helps the other with his tasks. In other words, having a clear understanding of who does what, with sharing of many of the basic responsibilities, is conducive to a deepening companionship and solidarity in marriage.

5. *Husbands and wives need to participate in recreation together but also to join in fun activities apart from each other.* Psychiatrists are agreed that recreation is essential for well-balanced living. Those who do not take some time to play are cheating themselves and their marriage. Those who obtain relaxation and fun through recreation actually accomplish more in their work and enjoy better physical and mental health. Recreation enjoyed together can strengthen marriage. Particularly desirable is recreation which is inexpensive or costs nothing: a walk in the evening, a hike in the mountains, tennis, swimming, house games.

It is sometimes well for husbands and wives, on occasions, to participate in recreation separately. In this way they do not become too dependent on each other; they keep in touch with friends and usually bring back to their marriage new interests and enthusiasm.

6. *Solidarity in marriage is usually enhanced by husbands and wives acting as confidantes to each other.* Sound companionship involves the sharing of both successes and problems. By sharing joys, successes, and achievements with your spouse you tend to instill in him or her a profound feeling of satisfaction which strengthens the family and increases friendship. Also, sharing problems and worries—and we all have them—is usually

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ARIEL L. CROWLEY continues in this second and concluding instalment his fascinating story about evidence found in the written accounts of explorers, priests, and padres of the existence of tribes of Indians with descriptive names closely resembling those in the Book of Mormon.



THE true name of the place where Columbus landed, on his fourth voyage to the Americas, in September 1502, was Limon, according to Mario A. Esquivel, Costa Rica's present ambassador to the United States.

CONCLUSION

THE suggestion of a Honduran relationship made essential an inquiry in Honduras for possible occurrence of the tribal name and brought to light the fact that there is in Honduras, in the Department of Comayagua, a township and a hill bearing the ancient name *Lamani*.²⁶

There is in the *Instituto Nacional de Anthropologie e Historia* of Costa Rica, and in the *Museo Nacional de Mexico*, a map, compiled upon the researches of Swanton, Kroeber, Dixon, Lehmann, Schmidt, Sapier, Mendizabal, y Jimenez Moreno, published by the *Museo*

Nacional de Mexico in 1936, entitled "Mapa Linguistico de Norte y Centro-America" wherein the item under study is listed as follows:

Grupo Siux-Hokano, Sub-grupo Hokano-Subtiaba, XXIX Familia Yumana, a 94 Kochimi
95 Laymon

In 1939 appeared the map "Lenguas Indigenas de Mexico, Mendizabal-J. Moreno, *Distribucion Prehispanica de las Lenguas Indigenas*" prepared by two of the scholars who participated in preparation of the former map. In it, the map is confirmed and the grouping slightly enlarged as follows:

Rama Hokana
Subrama Esseleno-Yumana
II Familia Yumana
3. Yuma
4. Cochimi
5. Lamon

There seems to be some confusion about the occurrence of the name *Laman* in the clipped variation *Limon* in Costa Rica. On February 4, 1949 Mario A. Esquivel, ambassador of Costa Rica, informed the author by letter that the true

LAMAN

name of the place where Columbus landed on the occasion of his fourth voyage, September 18, 1502, was *Limon*, although variously called *Cariari* and *Caray*. The word *limon* is the commonly received scientific name for *lemon*, both in English, Spanish, and other languages. As a natural result of the identity of words, some Spanish-speaking people who use the word *limon* as we use *lemon*, to designate the fruit, have reached the conclusion that the name of the place where Columbus landed was the Spanish word, not the native word, a conclusion which appears at variance with the fact. The first

province of Bolivar, department of Cauca. According to Professor Pineda, the name is composed of two names, *limon* and *guaico*. Further inquiry into the source of this name, at least partly rooted in the Kichwa tongue, might prove enlightening.

The celebrated historian Hubert H. Bancroft has repeatedly made note of the house of Laman. As *Lamas* he found them living in the area of the village of Sanel in Central California.

In relation to their language he says:²⁷

On the peninsula of Lower California, there are three distinct languages, with

the Cochimi, Pericu and Loretto languages; the former is the same as the Laymon, for the Laymones are the northern Cochimies; the Loretto has two dialects, that of the Guaycuru and the Uchiti; the three nations and languages are nearly equal in extent in California.

It is perhaps not inappropriate to insert here some description of the tribe of Laman as it was found by the Jesuits who first went to Lower California and the degeneracy into which they fell. The following quotation is taken from the account of Jacob Baegert:

In physical appearance the Californians resemble perfectly the Mexicans and other aboriginal inhabitants of America. Their skin is of a dark chestnut or clove color, passing, however, sometimes into different shades, some individuals being of a more swarthy complexion, while others are tan or copper colored. But in newborn children the color is much paler, so that they hardly can be distinguished from white children when presented for baptism; yet it appears soon after birth, and assumes its dark tinge in a short time. The hair is black as pitch and straight, and seldom turns gray, except sometimes in cases of extreme old age. They are all beardless, and their eyebrows are but scantily provided with hair. The heads of children at their birth, instead of being covered with scales, exhibit hair, sometimes half a finger long. The teeth, though never cleaned, are of the whiteness of ivory. The angles of the eyes towards the nose are not pointed, but arched like a bow. They are well-formed and well-proportioned people, very supple, and can lift up from the ground stones, bones, and similar things with the big and second toes. All walk, with a few exceptions, even the most advanced age, perfectly straight. Their children stand and walk before they are a year old, briskly on their feet. Some are tall and of a commanding appearance, others small of stature, as elsewhere, but no corpulent individuals are seen among them, which may be accounted for by their manner of living, for, being compelled to run much around, they have no chance of growing stout.

It can be said that the Californians eat, without exception, all animals they can obtain. Besides the different kinds of larger indigenous quadrupeds and birds already mentioned, they live nowadays on dogs and cats; horses, asses, mules; item, on owls, mice and rats; lizards and snakes; bats, grasshoppers and crickets; a kind of green caterpillar without hair, and an abominable white worm of the length and thickness of the thumb, which they find occasionally in old rotten wood and consider as a particular delicacy.

They have no other drink but the water. It might be the proper time now to speak of the form of government and the religion of the Californians previous to their conversion to Christianity; but neither the one nor the other existed among them. They had no magistrates, no police, and no laws: idols, temples, religious worship or ceremonies were unknown to them, and they

(Continued on page 205)

There is in Honduras, in the Department of Comayagua, a township and a hill bearing the ancient name of "Lamani."

secretary of the Panamanian embassy notes in a letter of January 31, 1949 that there is a village in that republic of the same name on the Chagres River in the province of Colon.

The search southward for the name *Laman* has revealed that in the department of Trujillo, in Peru, is the linguistic family called *Laman*, the name appearing in several forms, as *Lamano* and *Lamista*.²⁸ This is in the same area where the Johnson-Shippe expedition found the remains of the great civilization which preceded all others in Peru.²⁹ The great wall itself, found on this aerial search, ends at an ancient village called *Limena*.³⁰

many dialects, more or less related to each other. Some of these dialects appear so remote from the parent stock that the early missionaries believed them to be independent languages, and accordingly the number of tongues on the peninsula has been variously estimated, some saying four, others six; but careful comparisons refer them all to three stock languages. These are the Cochimi, with its principal dialects, the Laymon and Ika, the Guaicuri, . . . and lastly the Pericu.

Bancroft, in concluding his review of the inhabitants of Lower California, goes on to say:³¹

Lastly, I present a few sentences in the Laymon dialect, literally translated:

Tamma amayben metan aguitani
Man years many lives not
Kenedabapa urap, quang lizi, quimib
tejunoev

Father mine eats and drinks but little
Kenassa maba guimma
Sister thine sleeps
Joetabajua tahipeni
Blood mine not good
Kadagua gadey iguimil decuini
The fish sees but not hears
Kotajua kamang gehua
The stone great hard
Ibungajua ganehmajen kaluhu
Moon sun greater (is)

The findings of the scholars are summed up in the words of James Cowles Prichard, F.R.S., M.R.I.A., president, Eth. Society, etc., in his *Natural History of Man*, as follows:³²

The most correct accounts we have of this country, drawn from the information of missionaries who have resided among the natives, reduce their languages to four, and ultimately to three which are the mother tongues of all the remainder. These are

FOUND

By

Ariel L. Crowley, LL.B.

Elsewhere in South America, the director of the Institute of Ethnology and Archeology of Colombia made inquiry at the request of the author and reported in a letter of May 14, 1949 a place name suggested as significant by Professor Roberta Pineda, *Limonguaico*, in the



—Photograph by Harold M. Lambert

THE MISSIONARY MUST HAVE A KNOWLEDGE OF THE GOSPEL, THE HISTORY OF THE CHURCH, THE STANDARD WORKS, AND MANY OTHER THINGS PERTAINING TO THE CHURCH.

ANALYZE

You'll think more clearly about it. You'll know it better. You'll be able to do it better.

A list of the principal tasks, of course, is only a start towards the complete analysis. Next, take each task and ask: "How is it done?" This means, by what method, or with what equipment, or in what way does the worker accomplish the purpose of his task? A complete analysis will explain, where necessary, why each of the tasks is performed.

Continuing with the duties of a missionary, take one of the nine points and elaborate on it. Notes on number five may look something like this: "Tracting—visits the people in a specified district (what he does) and attempts to arouse their interest in the gospel (why) by engaging them in conversation (how); usually distributes printed matter dealing with the teachings of the Church."

The nine points thus analyzed would present a general description of the missionary's duties. That might, perhaps, be good enough to be used for a number of purposes. But if it were to be used for training additional missionaries, much more detail would have to be developed, showing *how* to arouse the interest of the persons visited and *how* to engage him in conversation about the gospel. Again the formula, *what, how, and why* would be used.

If you answer the *what, how, and why* questions carefully, you will have a complete description of the duties of the job. This brings us to "What is involved" in doing the work, or the qualifications required to perform the duties. The public employment service determined that the qualifications of any job can be expressed in terms of:

1. Knowledge,
2. responsibility,
3. mental application,
4. physical demands,
5. dexterity and accuracy,
6. working conditions.

For jobs in the Church, spiritual

THE IMPROVEMENT ERA

PERSONNEL direction and job analysis are highly technical fields, and many professional workers are engaged in them, but they are based on fairly simple rules which anyone can learn. If you are faced with the responsibility of staffing an organization, you can use these principles profitably.

If you understand what is required of a man or woman in a particular assignment, it becomes easier for you to fill that position. It becomes easier to select the right person to do the job, and to train him for it, because you know exactly what is required. To understand a job thoroughly, you must analyze it—break it down into its parts. Then you study each part separately. But how do you analyze it?

The public employment services for about ten years observed and analyzed thousands of jobs in every state in America, and in every type of industry and business. (One product of their work is the *Dictionary of Occupational Titles*, which defines more than twenty-four thousand different occupations.) It was discovered that any job, no matter

what kind—clerical, professional, executive, mechanical, or manual—can be analyzed in terms of a simple formula:

1. *What* the worker does
2. *How* he does it
3. *Why* he does it
4. *What is involved* in the doing

The first three parts—the *what, how, and why*—form a description of the duties of the job, the tasks, the things the worker has to do. Part four—*what is involved*—describes the skill, knowledge, and ability—the qualifications needed to perform those tasks.

Let us apply this job analysis formula to the activities of a missionary. *What the worker does*: (1) studies the gospel; (2) teaches the gospel, (3) visits investigators, (4) visits Saints, (5) tracts, (6) conducts meetings, (7) performs Church ordinances, (8) may preside over group or branch, (9) may engage in other activities, such as athletics or music.

Every job analysis begins in this manner, with a list of tasks the worker performs. Try going over your Church position that way.

YOUR JOB

A Challenge to Church Workers

By LESLIE DERBYSHIRE

qualifications must be added. Let's see what this means:

Knowledge. What does the worker have to know to be able to perform the work satisfactorily? The bus driver must know how to drive the bus, how to make emergency repairs, and many other things. The missionary, to tract well, must have a knowledge of the first principles of the gospel, the history of the Church, the standard works, and many other things pertaining to the Church.

Responsibility. Every job carries some responsibility, which varies in amount and kind, depending on the job. A bus driver is responsible for the safety of his passengers and

made. He is responsible for making accurate statements about the doctrines of the Church. Erroneous statements may seriously injure his cause.

Four types of mental application are most often recognized. These are:

1. Initiative: ability to do things without being told;
2. adaptability: ability to switch from one type of task to another without loss in efficiency;
3. judgment: ability to make right decisions;
4. mental alertness.

The physical demands of missionary life are easy to determine. To tract effectively, one must be able to walk, talk, and hear. Dexterity is not involved in many positions in the Church. Accuracy is important to the secretaries and clerks whose tasks are largely the making of records. Working conditions are contingent upon environmental conditions of the job, whether it is inside or outside work, hot weather or cold, whether working alone or cooperating with others.

The spiritual qualifications required are thus described in the Doctrine and Covenants:

MISSIONARIES VISIT THE PEOPLE IN A SPECIFIED DISTRICT AND ATTEMPT TO AROUSE THEIR INTEREST IN THE GOSPEL.

... O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, tem-

Editor's Note

A survey once revealed that 254 officers and teachers are required to staff a ward of the Church adequately, and to provide that ward's share of its stake leadership. And while the leadership problems differ with each ward and stake, branch and mission, much can be said of personnel direction and job analysis as applied to these officers and teachers of the Church.

Here Leslie Derbyshire shows how it may be done, using the missionary in the field as an example.

perance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. (D. & C. 4:2-7.)

Think for a moment what the use of job analysis can do for you: It can clarify your thinking about your job in the Church.

It can stimulate your mind to discover wider horizons in your work than you envisioned before.

It can increase your ability to do the job. (If you know it better, you can do it better.)

It can help you to learn your work



—Photograph by H. Armstrong Roberts



faster, or to teach others their jobs better.

If you are responsible for selecting Church workers, it can help you do a better job of that. You will know exactly what needs to be done and what qualifications you are looking for.

Your job in the Church is worth doing well. As one of old expressed it:

Whatsoever thy hand findeth to do, do it with thy might. (Ecc. 9:10.)

the people on the highway, for care of the costly vehicle, and for keeping on his schedule. The Latter-day Saint missionary, while tracting, is responsible for the impressions he makes on the persons he calls on, because those people may judge the Church from the impression he has

POP'S PLACE

By Mary Knowles



So what! . . . Today you're broke, tomorrow maybe you'll have money. Put it on the cuff.

USUALLY Pop Miller was awakened at seven by the bells of Chapel Hall, but that June morning he was up and dressed by six, his round face pink and shaven, his gray hair parted on the side and combed adroitly to cover his bald spot, the severity of his clean white apron softened by the new striped tie. By seven Pop was mixing waffle batter and glancing expectantly across the street toward Dorchester College, waiting for his first customer.

This was graduation day, and it would be the same as all the graduation days he had seen in the past forty years. The lunch wagon would be crowded all day with eager excited students, and tonight at eight commencement exercises would be held in Chapel Hall. But more than that, this was homecoming, and the old grads, the illustrious of Dorchester College, would be back—Judge Archibald Handover and Dr. Percival Burleigh and Senator Will Roesbeck and Harry Scott, business tycoon, to name a few. Pop smiled. Such formal

titles, and he had known them all as students, as Archie and Percy and Willie and Hank.

The talk would be good. The old grads would give of their wisdom and experience to the new grads whose dreams had all the poignant daring of young, untried wings.

Of a sudden, things were very quiet in the wagon. Pop looked towards the campus and the ivy-covered buildings, and the years rolled back. He was thirty again. He had bought an abandoned streetcar, rented a small space on the corner of the vacant lot across from the college, knowing that would be a good business location. On the back of the lunchroom he built a one-room shack, a temporary arrangement he had told himself. In a year or two he would build a big place with booths and an upstairs dining room that could be rented for college parties. With a feeling of "great-things-going-to-happen" he had nailed the sign ELITE LUNCHROOM across the top.

Forty years had passed, and now he was seventy. The vacant lot had become College Heights, a place of brick homes and lawns and trees. And he was still on the corner living in the one-room shack. He thought of the new lunchroom being built, up the street. He had never gone to see it, as if his disregard would deny its existence, but he knew it must be in the final stages of completion. Maybe things would change after this. Maybe the students would patronize the new place.

And then the memories of the past forty years came to reassure him. Rain and sun and snow had obliterated the words ELITE LUNCHROOM from the sign, and it had become simply POP'S PLACE, the official meeting place for the students where books were bought and sold, and messages left. Pshaw! he told himself, his kids wouldn't forsake their old hangout for a lavish building of brick and glass and chrome. Still, he couldn't quite shake off the clammy hand of fear that closed over his heart.

THE IMPROVEMENT ERA

Pop poured syrup into jugs, set cream pitchers and sugar bowls on the counter. He heard the door creak open and turned. It was Pete Rogers, and there was no mistaking the fact that Pete had been on a bender. Pop said, "Morning, Pete."

Pete did not answer. He staggered to the counter, and his lanky frame collapsed on a stool. He held his head in both hands as if to keep the top from blowing off.

Pop looked at young Pete, and he wished other college kids who thought it was smart and sophisticated to drink could see him. Pop had seen this coming ever since spring term when Pete had started cutting classes, when he had talked so brashly about temperance being old-fashioned stuff that went out with the pioneers. Pop could have said now, "I told you so, you young fool!" But there was only sympathy in Pop's brown eyes. This was no time to lecture.

He took a large glass from a shelf, stirred a mixture that foamed and handed it to Pete. "Drink this, Pete."

"Can't, Pop, I'm dying!"

"Then you can't feel any worse. Drink up. Hurry!" There was insistence in Pop's voice.

Pete drank. He drank and shuddered and put his head on the counter, and Pop started polishing glasses that didn't need polishing, and after a minute Pete said, "Pop..."

"Yeah?"

"Look at me! I'm the biggest fool that ever walked the earth!"

Pop looked. He saw the soiled shirt, the torn coat. He saw the white, tormented young face. "That covers a lot of territory, Pete," he said kindly.

"I mean it, Pop. For two years and two quarters I do swell. Nothing lower than a B. And then I go haywire. I was smart, see! I was smarter than my mother or my father. And I didn't need religion. I could forget all the things I'd been taught since I was a kid. I could play and drink and get my lessons. What if I did flunk? What did I care!" There were tears in

Pete's eyes. "But I do care, Pop! I'd give my right arm if I could walk up and get my diploma tonight. Why, Pop, I could have entered medical school next fall. I was one of those chosen. I didn't even have to work my way through school like other kids. It's as if I've taken all the money the folks have spent on my education and touched a match to it. I've ruined my life, Pop. Did you ever see such a brainless fool?"

Pop started on the clean plates, polished them, and stacked them in a pile. "Matter of fact I did. Ever hear of Dr. Percival Burleigh?"

"What Dorchester man hasn't?"

"Big man. Made discoveries in the field of cancer. Well, Percy

his studies. The next June he graduated with highest honors."

"You're kidding me!"

"I don't kid about such matters, Pete," Pop said sternly. "And what's more—" He delivered a lecture then, standing with arms folded. It had to do with leaving liquor alone and realizing that it was for his own good that he do so. It had to do with honesty and integrity and trying again and becoming a success. A couple of times Pete winced, but he took it. When Pop had finished, Pete said, "Thanks, Pop." And his chin was set with determination; his shoulders were straight as he walked away.

Pop whistled a few bars of "Dorchester Blue and Gold." Pete had good stuff in him. He'd just gotten off on the wrong track, and no wonder, with millions of dollars being spent on advertising to tempt the young people away from their teachings. But now he could see how wrong he had been. Well, he'd be all right now.

The door opened again and Steve Phillips came in. Steve was tall and big framed. He had freckles and reddish hair that needed cutting.

"Morning, Steve. What'll it be?"

"Just a glass of milk, Pop."

Pop filled the glass. *Steve's too thin*, he worried. *He don't eat enough.*

He set the glass before Steve. "Got some nice bacon and eggs this morning, Steve."

Pop saw the look of hunger in the boy's eyes, and he knew how Steve felt inside, that painful tightening of the stomach. He slapped three thick slices of bacon on the grill. "Breakfast's the most important meal of the day, Steve. Can't think straight if you're hungry. How do you like your eggs?"

"I'm broke, Pop!"

"So what?" The bacon made that happy, sizzling sound. Pop opened a drawer under the counter and took out a large gray ledger. He opened it so Steve could see the pages of names. "Today you're broke; tomorrow maybe you'll have money. Put it on the cuff. See?"

(Continued on following page)



—Photograph by Harold M. Lambert Studios

... only their dress and talk had changed.

threw away a whole year. He thought he was even smarter than you did. He really went on a bender," Pop said seriously. "It took two days to sober him up."

"Yeah? And then what?" Pete's face had lost its green look.

"Pete, a person is not completely condemned because he's made a mistake. The important thing is to profit by mistakes and not make them again. Percy admitted he was a failure, that he had made a mistake. He humbled himself, and he took the jeers and teasings without a kick. He put all his energy into

POP'S PLACE

(Continued from preceding page)
He wrote, "Steve Phillips—breakfast."

Steve's smile was anxious. "You sure that's okay?"

"Sure thing, Steve. Your credit's always good here."

Steve moistened his lips. "Three eggs, Pop. Over easy."

Steve ate and left, and Pop saw a tall figure coming across the street. Jake Zito, maybe. Jake had stopped in last night, and there was still some doubt as to whether his credits would be approved in time. Pop felt empty inside. Suppose after the struggle and hardship Jake had gone through, he wouldn't be able to graduate!

But it wasn't Jake Zito who walked into the lunch wagon. It was a stranger, a tall man with a long, rather sour face.

"Good morning, sir."

"Morning." The man smiled, and his face didn't look quite so long. "Are you Mr. Miller?"

"Yes, sir." He thought, maybe it's the father of one of the kids. "I'm Johns from Atlas Real Estate."

Pop remembered that Bert Sloan, who always collected the rent was on vacation. "I've paid my rent, Mr. Johns. Bert Sloan must have forgotten—"

"I didn't come about the rent, Mr. Miller. I was sent to tell you the lot's been sold. Construction on the gas station is going to start July first."

The lot sold . . . Where will I go?
. . . Pop could feel the blood drain out of his face. For years the fear that the lot would be sold had haunted him, and then it never was, so he had stopped worrying.

"I'm sorry," Mr. Johns looked sorry. "It isn't much notice, and—"

"Oh, that's okay!" Pop laughed. "I was pulling out anyhow. New eating place been built up the street, you know. Been thinking of retiring. Just been doing this for a hobby. Got no family of my own, and I enjoy the young people from the college."

Johns looked at the clean shabbiness of the place, the bookshelf with its homemade sign, BOOKS FOR SALE, and there was doubt in his eyes, and then he looked at Pop, and Pop's face was smiling and

pink, his blue-striped tie young looking.

"Well, that's good!" Johns' laugh was one of relief. "I was telling the wife this morning, 'I hate to tell that man he's got to move his wagon.'"

"Don't give it another thought." Pop gave Mr. Johns a glass of tomato juice on the house.

"Lot of famous men in town for homecoming," Johns said. "Understand that Harry Scott's made his first million."

"Guess that's right," Pop said, and despite his heartache, he could not help the feeling of pride that little Hank Scott who'd worked his way through Dorchester had become Harry Scott business tycoon. They talked politics, and after awhile the man left, and Pop was alone.

He felt suddenly old and defeated. He walked back to his room, holding onto the counter for support. He pulled the curtain aside that divided the two rooms and sank down on the couch. He looked around him, at all his earthly belongings: his one good suit, the straight-backed chair, the small stove, the chest of drawers. Somewhere in the bottom drawer were plans for a lunchroom that never materialized, and in the top drawer was a stack of bills that had to be paid. He had a moment of pure panic. He might be able to sell the whole thing, lunch wagon and all for enough to pay his debts.

HEAVEN'S RADIO

By Mirla Greenwood Thayne

WHEN I was small, I wondered
How God could hear me pray,
For I had never seen him.
And he seemed so far away.

I knew he lived—I loved him, too,
Because he blest me so
But how could my small voice be heard
If only I could know!

And then I learned of radio
How sounds from far and near
Come over miles and miles of space
Straight to my listening ear.

Today my television set
Brought greater faith to me—
Not only do I hear the sounds
But now—I even see.

It makes me feel so close to God;
He hears my prayers I know
If I just keep myself in tune
With heaven's radio.

But where would he go, what would he do?

He thought of the lecture on success he had given young Pete, and he groaned. I'm seventy, he thought, and I'm a failure. Forty years I've been in business, and it's been a good steady business, too, and yet I'm broke. He'd never been able to keep more than one jump ahead of his creditors.

He heard the door squeak open, the pound of feet, young voices. "Hey, Pop! Wake up. Ever hear of a character like that? Still asleep on commencement day! We're coming in to drag you out, Pop!"

They'd do it, too, he knew. He dried his eyes and yelled, "I'm coming!" And he walked back into the lunch wagon. The place was filled with students. And the thought came to him that only their dress and talk had changed in the last forty years. Their enthusiasm was the ageless one of youth.

They pounded the counter and demanded waffles, and the tempo of the day was set. He had to take time out to look at May Ingram's new diamond and congratulate Les Smith and wish them both happiness, exclaim over graduation presents. True, though he craned his neck he never so much as caught a glimpse of the old grads, but he excused them. Such famous men! They would have to go to this luncheon and that meeting. But the day was as exciting as he had known it would be. And through it all his heart was aching with the thought, this is my life. How can I give it up?

At two there was a lull, and Nels, the janitor, came in for a few minutes. He was a tall, thin man with very yellow hair and big ears. "Jughead," the students called him. He sang the same dirge he'd sung every June in the twenty years he'd been janitor at Dorchester, ". . . all the extra work . . . bunting to be hung . . . folding chairs to be set up . . . no consideration. . ."

"They should give you an assistant, Jug—Nels." Pop thought, maybe I could get the job. He knew a surge of hope. He could still be with the kids.

"Sure they should!" Nels said. "They oughta give me a young feller who can do the heavy work."

(Continued on page 172)

THE IMPROVEMENT ERA



ON THE Bookrack

THE WORD OF WISDOM

(Revised edition, a Modern Interpretation, by John A. and Leah D. Widtsoe. Deseret Book Co., Salt Lake City. 312 pages. \$2.75.)

THE first edition of this book came from the press more than a decade ago and was used as a Melchizedek Priesthood course of study in 1938. For some time since then it has been out of print, and many requests for it have been received. The authors, however, did not want it reissued without adding to it the latest findings in the nutritional field, which "newer knowledge" these competent researchers and lifelong students of the subject assure us "has only confirmed more emphatically the principles set forth in the revelation known as the Word of Wisdom."

For those who are not acquainted with the first edition, this work presents a positive approach, and the authors have engaged in a long labor to present it in its current form because of their constructive concern for the health of humankind. These selected titles suggest the scope of some of the informative chapters: Hot Drinks, All Wholesome Herbs, In the Season Thereof, Wheat for Man, Meat Sparingly, and Rewards. Perhaps no two people in the Church have more earnestly sought and taught a positive approach to the Word of Wisdom than Dr. John A. Widtsoe and his able, well-trained wife, Leah D. Widtsoe. This book will prove to be a blessing to all who will study it and put its principles into practice.—R. L. E.

A MARVELOUS WORK AND A WONDER

(LeGrand Richards. Deseret Book Company, Salt Lake City, Utah. 376 pages. 1950. \$1.75.)

THIS book by Bishop LeGrand Richards, Presiding Bishop of the Church, comes from a lifetime of rich missionary experience and Church service. It was originally planned and presented in less permanent form during Bishop Richards' presidency of the Southern States Mission but has recently been elaborated into a comprehensive plan for assisting missionaries in the preparation and presentation of the gospel in systematic manner. The chapters of the book are so arranged that they could be followed as they are or rearranged to suit the interest and inquiry of investigators. The work is enriched with abundant supporting scripture from the four standard works, with the author's personal

experiences, with numerous anecdotes, illustrations, statistics, and supporting material from outside sources. Bishop Richards has served the Church as a missionary, bishop, stake president, and mission president, and now as Presiding Bishop. He has proved his worth and won his way as a preacher of righteousness and will now win his way into the homes and lives of many more members and missionaries and nonmembers as a writer of truth and righteousness.—R. L. E.

DAWN

(Published by Wallace Kibbee & Son, San Francisco. Copyright Poets of the Pacific, Inc. 1950. 240 pages. \$3.50.)

THIS book of collected poems by "Poets of the Pacific" was invited to our attention by former Governor Charles R. Mabey of Utah, who is president of this group. The book includes one hundred and thirty contributions in which Utah is represented by about thirty. Its contents are devoted to subjects associated with the rise of the Pacific West, including the inland area, with a section on Salt Lake City and its surroundings (called the City of Green Pastures), which includes poems by many well-known names. The volume is attractively printed and thoughtfully prefaced and is classified under such sub-sections as Wheels Roll West, Natural Wonders of the West, Gold Rush, Days of the Dons, California, and Oregon Country. It is an artistic and worthy volume.—R. L. E.

THE WORLD'S GREATEST NEED

(Nephi Jensen. Deseret News Press, Salt Lake City. 1950. 216 pages. \$2.50.)

GEORGE R. HILL, general superintendent of the Deseret Sunday School Union, states in his foreword to the book: "In this book Elder Jensen has avoided the mysteries and has sought to give scriptural answers to the basic religious questions. Here are a few of these questions. What is the gospel? What is religion? What is conversion? What is the birth of the spirit? What is salvation? What is saving grace? What is union with God? What is the abundant life?"

"Answers to such questions should be of especial interest to all seekers after truth."

LeGrand Richards in his appreciation at the beginning of the book states: "Some years ago Elder Jensen wrote three manuals for the use of the

priests' quorums, which were used throughout the Church. Later, chapters from these manuals were compiled into a manual for the use of the adult members of the Aaronic Priesthood, which were used for a number of years by these groups.

"His manuals have made a deep impression on the youth of the Church and have greatly assisted the missionaries in preparing for their ministry."

Elder Jensen has the power to stimulate a response through his concrete examples as well as by his picturesque phrasing. One example may illustrate his marked ability: "Faith knits the future into the present, makes eternity part of today; and gives to life its coherency, continuity, and meaning."

The book will provide stimulating reading, especially today when all of us are inquiring about The World's Greatest Need.—M. C. J.

POEMS BY CHARLES W. PENROSE

(Selected from the collection of his son, Frank W. Penrose, compiled and published by Ruth McQuarrie Penrose. Deseret News Press. Salt Lake City. 1950. 55 pages.)

THIS modest, privately published volume came from the press in commemoration of the one hundredth anniversary of the first missionary call of Charles W. Penrose, December 1850.

Some of the poems it contains will be recognized as being numbered among our cherished hymns, such as "God of our Fathers, We Come Unto Thee," and "O Ye Mountains High."

All of these writings will be recognized as the fearless utterances of a man who never lacked for conviction or colorful words and who in all of his utterances is full of faith and fight and fortitude. It is refreshing and strengthening to dip into the writings of Charles W. Penrose again.

—R. L. E.

LEADERSHIP OF TEEN-AGE GROUPS

(Dorothy M. Roberts. Association Press, New York. 1950. 195 pages. \$3.00.)

THIS book should prove invaluable to the leader of youth whether in the Mutual, the Sunday School, the priesthood, or in club work.

The book is divided into four sections with many sub-divisions under each one: The World of the Teen-Ager, Helping Teen-Agers Organize their Groups, Leadership of Teen-Age Groups, and Program Planning with Teen-Age Groups.

In addition to the full suggestions included in the book, there is also a helpful bibliography for leaders.

—M. C. J.



—Photograph by Eva Luoma

AT THE PRESENT TIME THE POTENTIAL USEFULNESS OF THE COMMON EARTHWORM IS NEGLECTED BY HUMANITY.

ARE THERE EARTHWORMS

WEEKS and months and years are required in the usual processes of nature to turn dead vegetation and animal matter into the humus which we know to be our finest soil. When humus must be produced quickly, the digestive processes of the earthworm are the solution which nature provides. All day, every day, without vacations and without pay, worms excrete humus, thereby producing the very finest soil to be had; all this in quantities that are incredible.

SINCE Charles Darwin wrote *The Formation of Vegetable Mould Through the Action of Earthworms*, many startling and extremely important facts have been discovered and written concerned with the major role of earthworms in making our soils productive.

The U. S. Department of Agriculture Yearbook for 1938, page 946, reads in part: "Certain mulls, or granular mixtures of mineral and organic material produced by earthworms, give particular areas of the forest floor their whole character," and on pages 964-965: "One of the many indications of potentially productive soil is the presence of well-nourished earthworms."

The Journal of Forestry, Vol. 37, No. 1, in an article by Svend O. Heiberg, reads: "There is no doubt that earthworms are the most beneficial animals in forestry." Also: "One liter of water poured on a 100-square-centimeters surface of coarse mull—which corresponds to about four inches of rain—may be absorbed in less than 15 seconds, while on the same soil where the coarse mull has not developed, it may require two or three hours to seep in."

The book, *Soils*, by E. W. Hilgard indicates the results of direct experimental cultures, by Wolney, in boxes with and without earthworms. The higher production in the presence of worms varied as follows: oats, 2.6 percent; rye 63.9 percent; potatoes, 135.9 percent; vetch, 140 percent; field pea, 300 percent, and rape 733 percent.

Three boxes of lawn grass were planted experimentally by Mr. W. A. Anderson, editor of the *South Pasadena Review*. One box contained good native soil; the second

contained identical soil with earthworms added; and the third was filled with pure earthworm castings. The box of native soil, with earthworms added, yielded 271 percent more than the control box without worms. The box of earthworm castings yielded 463 percent more than the control box without earthworms.

An experiment by A. Murinov recorded in the *Record of the U. S. Department of Agriculture Experiment Station*, Vol. XVII, No. 8, leads to the following:

The results show that in the soils to which the earthworms were added the phosphoric acid soluble in 10 percent hydrochloric acid increased in all cases. The lime content, which at the beginning was greatest in the surface soils, was found at the end of the experiments to gradually increase from the surface toward the subsoil. The nitrogen was more uniformly distributed throughout the soil at the end of the experiment than at the beginning.

Action of earthworms has increased the ammonia content of the soil acted upon more than threefold

THE IMPROVEMENT ERA

(321 percent) according to *Rocks and Soils* by H. E. Stockbridge.

Mr. Christopher Gallup, whose experiences were printed in *Farm Journal* and *Farmer's Wife*, indicates that earthworm casts under chemical analysis contained five times as much nitrogen, seven times as much phosphorus, eleven times as much potash, three times as much magnesium, as other topsoil on his farm.

Examples and authorities could be quoted interminably; however, these cited give some idea of the importance of a working acquaintance with our friends the earthworms.

There are over one thousand species of worms on earth. The largest of these is found in Australia measuring up to eleven feet long.

Fortunately, the species of most practical benefit to us are the two most commonly known and seen in the United States. The *Lumbricus terrestris* has as many common aliases as a fugitive from justice; angleworm, night crawler, and

The earthworm possesses calciferous glands, unknown in other animals, which secrete abundant quantities of calcium-rich fluid which neutralizes the acids in the material passing through the alimentary canal of the worm. Thus the earthworm is in effect a streamlined digestive system having the power to swallow the organic and inorganic material of the earth, and in the process of digestion and excretion to produce topsoil rich in nutrients which are water-soluble and ideal for immediate use by plants.

It is reliably reported that the soil in a plot covered with bluegrass on the Ohio State University farm contained earthworms averaging over one million to the acre. These were concentrated in the upper twelve inches of soil.

Domesticated earthworms average about five hundred to the pound. Thus, one million would weigh about one ton. Each individual worm will consume its own weight of earth every twenty-four hours. Imagine an animal weighing two thousand pounds being provided with 365 piles of earth, each pile weighing two thousand pounds. These would constitute the daily rations for such an imaginary creature measured out for each day of the year—for only one acre of land.

inches deep, having a capacity of nearly one cubic foot. This is a concentration approaching twenty million worms an acre foot and is comparable in many respects to the raising of bacteria in specially prepared cultures in laboratories.

Compared with wind, rain, frost, sun, fermentation, and the action of bacteria, the earthworm does a whirlwind job, increasing and enriching the thin layer of earth which sustains life. In these times, when doubts are arising whether the land is able to sustain present generations, much less larger future generations, it seems urgently appropriate that men cooperate with nature and increase the bearing capacity of the land for their own preservation.

Worms secure no nutrition from the purely mineral content of the soil but are dependent upon moisture and the organic matter present. All forms of animal life from the lowest and simplest forms up to man are constantly transforming vegetation into perfect earthworm food. Waste from the kitchen and from the yard or farm, dead animal and plant residues, manure, garbage—these are the cheap, constant sources of food for the worm's soil-building instincts.

Fertile farm land, where organic methods have been practised, may contain as high as seven thousand pounds of bacteria an acre in the topsoil. These gorge constantly on vegetable matter, on each other, and upon dead animal residues producing earthworm food and eventually becoming earthworm food themselves. Algae, fungi, and molds also provide a great store of organic material—all earthworm food.

An expert testified before a committee of the House of Representatives of the Seventieth Congress that the weight of angleworms is at least ten times the weight of the total human population in the United States. Surely this number could be greatly multiplied if an effort was made to cultivate our earthworm population with the many end-products which we now thoughtlessly destroy.

Selective breeding and feeding
(Continued on following page)

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IN YOUR FUTURE?

By B. Orson Goddard

rainworm are only a few. This worm may measure twelve inches in length, although five to eight inches is more usual.

The *Helodrilus foetidus* has common names of: brandling, stinking earthworm, and manure worm, and is also very widely found in nature. The latter two names are derived from the disagreeable odor arising when it is crushed or injured, and from the fact that it is commonly found in manure piles and compost heaps.

Contrary to what the name implies, the manure worm readily adapts itself to most conditions and thrives just as the rainworm does. It is smaller than the rainworm, averaging about four inches in length, although it may attain to six inches.



A single potted plant, a flower box, a garden in the back yard, on up to the largest farm or orchard, all of these can enjoy the benefits of earthworm culture.

For the purpose of intensive propagation, five hundred worms are kept in an ordinary vegetable lug measuring fourteen inches by seventeen and one-half inches, and six

ARE THERE EARTHWORMS IN YOUR FUTURE?

(Continued from preceding page)
have been carried on with earthworms just as with crops and livestock. Dr. George Sheffield Oliver began work in 1927, and after five years of scientific effort secured a worm having the good qualities of both the angleworm and the manure worm.

The question arises as to why one should go to the expense of purchasing domesticated earthworms if native earthworms do the same work. The answer is that it takes just about as much time to work with scrub stock as with thoroughbreds. Earthworm culture can be carried on with native worms; however, they cannot be depended upon to possess the following virtues which are assured in the domesticated variety:

1. They are prolific breeders of fertile egg-capsules.
2. They are adaptable to any food environment or soil.
3. They are not migratory.
4. They produce fine granular castings (earthworm manure) rather than the lobed castings which are objectionable in lawns and golf courses.
5. Their castings lie just below the surface where most needed by plants.
6. They normally live and burrow within a few inches of the surface, yet are able to tunnel as deeply as need be to survive severe weather.
7. They are medium-sized, disturbing delicate plant roots but little.

The domesticated earthworm is unexcelled as fish bait, also being very active and a good red color, and will remain alive a number of hours when put on the hook properly.

My first 1500 domesticated earthworms were received in three boxes, each containing five hundred worms. The boxes measured approximately fifteen inches by eighteen inches and were six inches deep. These worms normally produce one egg-capsule every seven to ten days as long as they are kept moist and the temperature is right. Each egg-capsule contains from two or three up to twenty single eggs.

Domesticated earthworm eggs take from two to three weeks to in-

cubate. Once the very tiny white worms are hatched, it takes from sixty to ninety days before they are old enough to begin producing egg-capsules of their own.

In one case, one thousand egg-capsules were hatched out, and four lug box cultures of five hundred worms each were set up. By the end of one year, 55,000 egg-capsules had been harvested from the four boxes.

A small box or a one-gallon can may be quite adequate to supply material for a few potted plants or, in the case of a large farm a sizable compost pit is required. In any case, these "intestines of the earth" swallow their way through layers of organic matter and of soil and in the process they produce chemical changes, neutralization and deodorization to the end that a practically neutral humus exists, rich in water-soluble plant food, immediately available for plant nutrition.

In order to prevent the vegetable lug boxes purchased from becoming overcrowded by all the increase from the five hundred adult worms, the egg-capsules are harvested every twenty-one to thirty days, thus removing the capsules before their incubation period is over.

Lug boxes are harvested by dumping the entire contents out on a worktable which should have a smooth top to prevent egg-capsules from lodging in cracks. The contents are then raked into a conical pile and exposed to the sun or to bright artificial light. The worms will burrow into the pile to escape light and the outer layer of soil may then be raked off. This process should be repeated until two-thirds of the pile has been removed, leaving nearly all of the worms in the one-third which was at the very bottom of the pile in the beginning.

CONFIRMATION

By Helen Baker Adams

RED tulips spring along the wall
Like tongues of vivid leaping flame;
The breeze whisks by, concealing
The unknown realm from which it came.
The larches put their fringes on;
The new grass bristles all around;
And cameo knots adorn the vines
Where grapes will tangle to the ground.
Pale fern unrolls about my feet
But when I hear the white-throat sing
Then for the first time I am sure
It must be really, truly spring!

The worms should be returned to their boxes once the boxes have been two-thirds filled with previously prepared material consisting of a mixture of $\frac{1}{2}$ soil, $\frac{1}{2}$ manure, and $\frac{1}{2}$ peat moss, all screened and dampened until it is crumbly moist. Here they remain another twenty-one to thirty days, at which time the process is repeated.

The material harvested in this process may be used in pots, boxes, or garden to enrich the soil and hatch out a colony of worms.

If the harvest from the lug boxes is not adequate for the area in which plants are being grown, a four-foot by eight-foot box two feet deep may be built, and only the lower portion filled with the mixture described in the preceding paragraph. Then the material harvested from the lug boxes is spread over the top of this larger box. Thereafter all garbage from the kitchen, leaves, lawn clippings, spoiled food, etc., may be spread over the surface of this larger culture bed and covered with a thin layer of soil which will prevent odors and is also to be eaten and mixed with the organic matter by the worms. Manure is ideal worm food and is to be included whenever available.

The culture bed just described may be a constant source of humus, egg-capsules, and worms, or it may be left from sixty to ninety days or more after it is filled and then the entire contents used where most needed. The humus, egg-capsules, and worms may be planted just as they come from the culture bed, thus not only giving plants the benefit of the fine soil the worms have produced but also founding a colony of earthworms which will multiply and make the soil rich as long as they are fed and kept moist.

In *Harnessing the Earthworm* by Thomas J. Barrett, Dr. George Sheffield Oliver writes how his grandfather conducted his "Earthworm Farm" of 160 acres, the vital center of which was his fifty-by-one-hundred foot compost pit which had been excavated to a depth of two feet. Here a combination of all the animal manures and bedding materials were mixed with layers of the red clay which was

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THE IMPROVEMENT ERA

The ABUNDANT LIFE

By
Nephi Jensen

WHAT is life's greatest quest? What is most worth seeking for? This is the question of all questions. Whoever has the right answer to it is the greatest of all teachers.

If we were to ask Buddha, one of the greatest souls of the Eastern world, he would tell us that it is the quest of Nirvana. And if we should ask him what Nirvana is, he would tell us that it is that serene state of soul in which the soul is not tormented by any discordant desires.

If we should ask Aristotle, the most learned man of the ancient world, he would tell us that reason is the highest function of man and that perfection of reason is the highest attainment of man. If we should ask Socrates, the noblest soul of the Greek world, he would tell us that "knowledge is virtue" and that the quest of knowledge is life's greatest quest.

But what did the greatest of all teachers have to say about what is most worth seeking for? We find his answer in his conversation with the rich young man who asked the Master the all-important question, "What shall I do that I may have eternal life?" To the inquiring young man Jesus replied, "... if thou wilt enter into life, keep the commandments." (Matthew 19:17.)

His terse answer contains one of the words that was most frequently on his lips. It is the little four letter word *life*. It is one of the most significant of all words. Basically it is the name of the most vital thing in the universe next to God.

Life is the basis of all feeling, knowledge, experience, achievement, joy, and glory. Without life there would be no such thing as intelligent existence.

The nature, depth, and intensity of our life is the basis of what we really are, and what we are aiming to be and striving to become. Jesus was so profoundly impressed with this elementary truth that he spoke of the intensification of life as the

distinctive task of his mission. "... I am come that they might have life, and that they might have it more abundantly." (John 10:10.) And so saying, he gave us a phrase that has been much misinterpreted.

What is the "abundant life"? It is the distinctive kind of life Jesus came to give us. People of the finest culture, outside of the kingdom of God, have a fine culture built on the physical, the intellectual, the ethical, and the esthetical. The ancient Greeks of the higher class developed a high degree of physical, intellectual, ethical, and esthetical culture. They delighted in the beautiful symmetrical body. They were enthusiastic about the training of the mind. They reduced the principles of moral conduct to a science, the science of ethics. They were enraptured with the beautiful in art and nature. Phidias, the Greek sculptor, carved more of beauty out of crude marble than any artist before and since his time.

But it was left for Jesus to give to mankind the highest and finest kind of life and culture, the refining and purifying spiritual life.

The spiritual life is the "abundant life." It is the distinctive life of those who have "entered into life," of those who have been awakened to the fulness of aliveness by the life-giving power of the Holy Ghost. Another way of stating this truth is to say that to "enter into life" means to be "born of the Spirit." But this is merely using another one of those oft-repeated phrases we seldom define. What does it mean to be "born of the Spirit"? There is in the scriptures a definite and beautiful answer to this question. When Adam was "born of the Spirit," we are told he was "quickened in the inner man." (Moses 6:65.) He was so com-

pletely quickened in his spirit by the power of the Holy Ghost that he could feel the actual joyous presence of God and his power. He actually entered into and partook of the fulness of life, "the abundant life."

This word *quickened* is the key word in the study of the spiritual life. Our very glory consists of the degrees of our quickening. (See D. & C. 88:28.) It is by being quickened within by the Holy Ghost that we become abundantly alive, or become spiritual. This idea helps us understand Jacob's definition of eternal life. "... to be carnally-minded is death, and to be spiritually-minded is life eternal." (2 Nephi 9:39.) According to this definition, spiritual life or eternal life is just the opposite of spiritual death.

Spiritual death is the second death. (See Helaman 14:18; also Rev. 21:8.) It is the final state of the totally wicked. In its deadly aspects, as in the case of the sons of perdition, it is a total loss of the spiritual life, or life-giving Spirit of God. Conversely, spiritual life is the life of those who have been "quickened" or awakened into fulness or completeness of life.

In one of his agonizing prayers, Jesus exclaimed, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) This exclamation raises a more fundamental question: What does it mean to know God? If we had the answer to this question, we should have some basic idea of eternal life.

Life, light, knowledge, and truth are closely related in meaning. There can be no knowledge without life; and there can be no truth without knowledge—"truth is knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93:24.)

To know anything is to have actual experience of it. A mere

(Concluded on following page)

THE ABUNDANT LIFE

(Concluded from preceding page)

concept of something is not knowledge. Knowledge in the vital active sense is the act of knowing. To know God is to have actual experience of him. This actual conscious experience of him can come to us only through the revivifying power of the Holy Ghost. It is this basic truth that Paul speaks of in his first letter to the Corinthians: "... no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.) Moroni states this truth in other words: He tells us that "by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.) His statement evidently means that by the power of the Holy Ghost we may be made alive to all things. For it is by being quickened into life that we know anything.

In the eighty-eighth section of the Doctrine and Covenants we are told that by being "quickened" in God "and by him," we can "comprehend even God." (v. 49.) Those who have been thus "quickened" have become spiritually alive or "entered into life." Only they have the "abundant life." For they have been made abundantly alive. Their life is so deep, so intense, so abiding, that they actually know God and his goodness and power; and they have what is spoken of as everlasting life.

How then, do we "enter into life," or obtain the joyous everlasting life? This is one of the most fundamental and important of all questions pertaining to the highest advancement of the soul. We do not obtain "eternal life" by a mere inactive belief on Jesus Christ. But someone will ask, is it not written: "He that believeth on me hath everlasting life"? Yes, it is so written, and the statement is true. The moment one really commences to believe on Jesus Christ, he commences to have "eternal life." But one does not have the fullness of the spiritual life by merely believing on Jesus Christ. This fullness of abiding spiritual life comes through being born of the Spirit; and the birth of the Spirit comes through the gift of the Holy Ghost; and this gift comes only through strict obedience to all the laws and ordinances of the gospel.

These principles and ordinances were plainly taught by Peter in his great Pentecostal sermon. To the inquiring multitude that had been moved by Peter's preaching to believe on Jesus Christ, Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

These are the great fundamental and eternal principles of individual progress and advancement. By faith in Jesus Christ, we find God; by repentance we are converted and turn to God and his pure standard of life; by baptism we receive a remission of sins through the cleansing blood of Christ and become worthy of and enter into union with God; and through the gift of the Holy Ghost, through the laying on of hands, we are "quickened" and made spiritually alive to the joyous glory of never-ending life.

The spiritual life or "abundant life" is in a very definite sense a fifth dimension of culture. It is the distinctive heritage of the Saints.

In a conversation with President Martin Van Buren, the Prophet Joseph Smith was asked the question, "What is the difference between your people and other religious people?"

The Prophet replied, "We have the gift of the Holy Ghost."

The restoration of the gift of the Holy Ghost was one of Joseph Smith's most vital contributions to modern religious life. It marked the beginning of a modern spiritual renaissance.

It is the gift of the Holy Ghost that has given to the Latter-day Saints the finest flowering of their culture. This gift is also a vital source of abounding physical health. The Lord evidently had in mind this great fundamental truth when he said of those who magnify the priesthood that they are "sanctified by the Spirit unto the renewing of their bodies." (D. & C. 84:33.) On this point the testimony of the late Elder Franklin D. Richards is enlightening. In one of his journal entries he wrote, "Most of all things, I desire the Holy Spirit which giveth life, yea, life more

abundantly of both body and Spirit."

Parley P. Pratt, in his inspiring chapter on the influence of the Holy Ghost on those who actually receive the ineffable gift, tells us that "it tends to health, vigour, animation, and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates, and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being."

The vital experience of truly spiritual men of our own age confirms the conclusions of Parley P. Pratt. In 1896, Jesse N. Smith, the Church leader in northern Arizona, had a most pleasant and profitable visit with President Wilford Woodruff.

At that time President Woodruff was past eighty-nine years of age. As the two chatted together President Woodruff said that his lungs had been renewed, that his eyesight was keener, his hearing was better, and that he could speak better than in the past.

The spiritual life is the source of all our higher enlightenment concerning beauty, goodness, truth, and the deep eternal things of God. It is the wellspring of all the purest aspirations; and the power by which we are completely transformed, sanctified, and ennobled.

The graces of the spiritual life are love, joy, gentleness, goodness, and faith. (See Gal. 5:22.) The possession of these graces is the crowning beauty of life, the beauty of holiness.

The quest of the spiritual life is life's greatest quest. It is more vital than the quest of wealth, worldly power, or fame. It is the quest of the soul's highest goal—joyous, glorious, victorious living in ceaseless fellowship with God.

Living in this sense constitutes religion in its true divine meaning. It is living in conscious, loving union and fellowship with God and actually participating with him in the accomplishment of his glorious work in the world.

MAYBE I'll call this book "Memoirs a la Month"—
sort of ritzy-sounding....

Catherine Peters---

HER PRIVATE BOOK

By Luacine Clark Fox



—Photograph by Eva Luoma

WELL, this time I'm really going to do it. I've absolutely promised myself on my own word of honor. If Aunt Lana thinks enough of me to give me this gorgeous scrapbook, the least I can do is to write in it. And—I'm going to, *going to, going to!* Every month I'm going to paste in special things, like dance programs or invitations—or anything that means a lot to me. Also, I shall keep this book in my most secret hiding place.

I shall also write stuff in here, too, you know, my own private stuff. Now that I am sixteen (at last!), I feel a desperate need for some place that I can rid my soul of inner torment and frankly write the horrible and really terrific situations that maturity has brought me.

To begin with, I shall describe myself (just in case anyone ever finds this book), so that posterity may know about the author.

As above stated, I am sixteen and am old for my age. My eyes are a baby blue. (I'd give anything if they were sapphire or turquoise—or any other color. But they're not.

Actually, they're quite faded.) They are fringed with brown lashes (quite long on top, but short underneath). My hair is honey blonde (almost), and I'm wearing it shortish. Mother's letting me use lipstick now, and my present shade is sort of a coral rose. It's nice.

I'm not tall and willowy. I'm not tiny or petite or fragile. I'm just average. But I'm not bad-looking. Sometimes I think I have a sort of "pert" look, but no one else seems to think so—they haven't mentioned it.

Well, so much for me. And now—on to my memoirs! (Maybe I'll call this book *Memoirs a la Month*—sort of ritzy-sounding.)

Each month I intend to work on a project. A just "me" project that will be vital for my future.

This month it shall be two-fold:

1. To put up my hair every night
2. To say my prayers night and morning (out of bed)

I promise myself to try to do both of these.

Signed Catherine Peters

Now for "Inner Conflicts"

Clothes

There's going to be a girl's dance at school and it's going to be formal and Mother said maybe I could have a new dress. I'm dying for a strapless one. (Jerry Ann and Marjory are going to wear strapless ones. Jerry Ann's is sort of a cherry red with a valentine nose-gay at the waist and streamer ribbons. Honestly, she's just "out of this world" in it! Sort of daring looking and all. Marjory hasn't bought hers, but she's getting a green velvet one if she can find one, and will wear her mother's rhinestones if her mother will let her.)

I want a white one. I can just see it—I know the very kind. I'm afraid Mother won't let me have it though. I'm afraid to ask her, sort of. But I've made up my mind to ask her after dinner. She'll probably say something about "modesty"—well, heck, all the kids at school think that "modesty" is old-fashioned. I don't know. Gosh, if it's wrong to wear strapless dresses—well, O.K. then, I won't wear one. But I want to know why, if I can't. And I don't want to look like a grade-school kid next to Jerry Ann and Marjory. I'll die if I have to. Just die.

Oh—oh. Mother has called me to set the table. I shall continue the "Inner Torment" section after I do the dishes.

To Be Continued

Bedtime

I had my talk with Mother. I think she's wonderful. She seems to understand things whether I tell her about them or not.

See, I had just finished the dishes, and Mother called me into the living room. Daddy was reading the paper and didn't seem to be paying any attention.

Mother said, "Now, Cathie, we'd better talk about your dress for the party."

Just like that. I didn't even have to bring up the subject. I told her quickly what I wanted—I described it and showed with my hands where I wanted the neckline to be.

"I want it to *plunge*, Momsie—really plunge."

Then Daddy put the paper down and looked at me.

"When you see your mother in one of those 'plunging' disgraces, you may wear one."

(Continued on page 180)



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THE CHURCH MOVES ON

(Continued from page 136)

Twelve. It is the fifth stake of the Church now functioning in the San Francisco Bay area.

9 ELDER Harold B. Lee of the Council of the Twelve dedicated the Sugar House region storehouse of the Church Welfare program.

Observance of the law of the fast offering, and a full twenty-four hour fast once a month, will be stressed by representatives of the general Church welfare committee at stake conferences during the year 1951, Elder Marion G. Romney, assistant to the Council of the Twelve, announced.

Mayor Fletcher Bowron of Los Angeles signed document, "Tract No. 12443," which culminated the legal aspects in the building of the Los Angeles Temple.

10 AMERICAN elders, laboring in the recently closed Near East Mission, have been reassigned to the following missions:

Mission President Badwagan Piranian with his wife and family, Northern California Mission where they will work particularly among Armenian-speaking peoples.

Elders Richard A. Asay, Lovell, Wyoming; Scott L. Beesley, Salt Lake City; Ross E. Crosby, Sacramento, California; Howard Edward Daniels, North Ogden, Utah; Eldon S. Greaves, Salt Lake City; and Dean L. Hailstone, Butte, Montana; French Mission.

Elders James B. Allen, Jr., Burley, Idaho; Milton Q. Beck, Murray, Utah; Robert D. Hatch, Ogden, Utah; Rao H. Lindsay, Dingle, Idaho; Gary L. Love, Rigby, Idaho; and Richard D. Sperry, Provo; British Mission.

Elders Reed H. Kezerian, Murray; and Reed C. Seegmiller, Ogden; Swiss-Austrian Mission.

Elders Parley O. Rose, Richville, Utah; and Dale Marchant, Peoa, Utah; Netherlands Mission.

Elder Albert P. Ostraff, Burbank, California, West German Mission.

The completion of an oil portrait of Sunday School General Superintendent George R. Hill announced. It is the work of Alvin Gittins and will hang in the general board room, 50 North Main St.

A mission home and headquarters for the West Central States Mission, located at 1020 Thirty-first St., Billings, Montana, has been purchased.

Approval of a full-size monument for Temple Square, depicting the Prophet Joseph Smith receiving the gold plates from the Angel Moroni, has been approved, subject to minor

changes. Torleif S. Knaphus is the sculptor.

The First Presidency urged the Saints to support the current polo fund drive.

Announcement was made that an M.I.A. chorus of more than eight hundred voices would sing at the annual national convention of the Federated Music Clubs of America, which would be held in Salt Lake City in May.

12 ALL members of the Council of the Twelve met together for the first time in their quarterly meeting in the Salt Lake Temple. There were thirteen members in the group, including President David O. McKay and Acting President Joseph Fielding Smith.

13 PAROWAN, UTAH, began its centennial celebration with Elder Matthew Cowley of the Council of the Twelve representing the General Authorities of the Church.

14 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the combined Aberdeen Ward chapel-American Falls (Idaho) stake house.

Aberdeen Ward, American Falls (Idaho) Stake, divided into two wards; Bishop Bruce Beck retained in First Ward, Lutie B. Whiting sustained as bishop of the Second Ward.

Fire destroyed the recreation hall and new chapel addition of the Bedford Ward, Star Valley (Wyoming) Stake. Only the south wing of the new addition was saved.

"Bring a Friend" Sunday was observed by a majority of the Sunday Schools throughout the Church.

Mesa Ninth Ward, Mesa (Arizona) Stake, organized from portions of Mesa Seventh Ward, with John R. Allen retained as bishop of the new ward. Haskel V. Stradling sustained as bishop of Seventh Ward.

16 ELDERS of draft age who have received calls to fill missions but who have not reported to the missionary home must obtain clearance from draft boards, President David O. McKay announced. These prospective missionaries must each obtain from his selective service board a statement that the board has no objection to the young man's accepting such a call.

Jonathan Jones (John J.) Toronto, technician for the Tabernacle Organ for thirty-two years before his retirement in 1945, died at eighty-five.

THE IMPROVEMENT ERA

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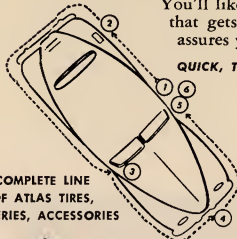
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Pop's Place

(Continued from page 162)

Pop's heart sank. Of course they'd want a young man, he thought. I'm too old.

Nels was going out the door when Jake came busting in. He grabbed Pop and swung him around. "Had to twist old Pegley's arm and make violent love to Miss Burton, but I got my credits approved."

Pop slapped Jake on the shoulder. "It's been a hard pull, Son, but you made it. Bachelor of Science, that's you!"

Jake's olive-skinned face was suddenly sober. "Yeah," he said, "it's been no cinch, but I've been lucky. I've had the kind of help that counts."

Pop wanted to ask him what he meant, but a fresh group of students stormed the doors, and then Jake was gone.

Finally it was time to dress for commencement. Pop put on his suit. It was black and shiny in the seat. But it was well-pressed, and his white shirt was starched. With the pearl-gray felt hat he kept carefully in the paper bag, and the bright tie, he looked prosperous, like a man who could afford to retire.

He walked up the street to the new lunchroom, acknowledging for the first time its existence. There was a sign in the window, GRAND OPENING TONIGHT, and workmen were busy inside. He saw that it wasn't the glamorous place of cold glass and chrome he had supposed it would be. True, after the confines of the lunch wagon, it looked spacious, and steps in the back of the room curved up to a balcony in back where private parties could be held, but the red-and-white checked gingham curtains and the red leather booths gave it a homey look, and the counter wasn't so long but one person could handle it. Pop admitted with honesty that it was the swellest lunchroom he'd ever seen. The June night seemed suddenly stifling, and he mopped his perspiring face with his handkerchief.

He crossed the street to the college and walked down the path that was Dorchester's lover's lane, and through the rose arbor. For a moment he stood at the foot of

THE IMPROVEMENT ERA

the statue of Sam Dorchester, who had founded the town and the college. And because this would be his last pilgrimage, the roses smelled very sweet, and the tall statue seemed more than cold, lifeless bronze.

In the distance he heard the beat of drums, and his heart pounded; his step quickened. The procession of graduates from the "M" Building to Chapel Hall would be starting.

Already the walk leading to the chapel was lined three deep with spectators. Pop went to his favorite spot near the entrance. And the drum beat grew louder, and the summer sky was bright from the fire of torches carried by the vanguard.

This was the fortieth time Pop had watched the processional march into Chapel Hall, and yet tonight, although his heart was heavy, the pageantry and splendor of it still thrilled him. First came President Charlson, then the faculty, the board of regents, clad in traditional cap and long black gown, and gracefully draped about the shoulders of each was the bright-colored mantle of his Alma Mater. Here was a scarlet mantle, there a blue, a gold, a green, a royal purple.

It was then Pop saw the old grads for the first time. Judge Handover, tall and broadshouldered; short, stout Dr. Burleigh; Senator Roesbeck with his strong-featured face; Harry Scott, still with that brisk, springy walk that made up for his lack of size.

As one they looked towards Pop, and Judge Handover and Dr. Burleigh smiled, Senator Roesbeck touched hand to cap, Harry Scott gave a meaning wink. Pop's hand went up in sudden glad acknowledgment.

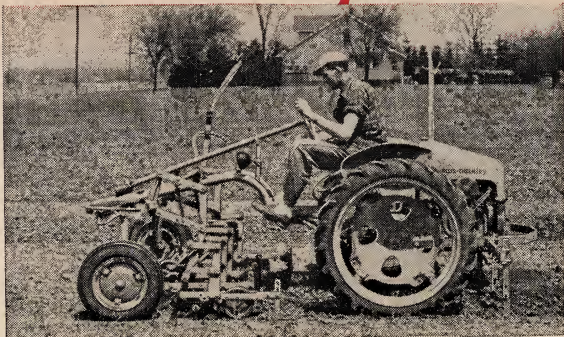
They haven't forgotten, he thought. Good old Hank and Archie, Percy and Will. And after the exercises they would all come to Pop's Place, and it would be like old times.

The new grads were entering the hall now, their steps light, their young faces glowing. They grinned at Pop, lifted hands to caps, and tears filled Pop's eyes.

The chapel was crowded, with every seat in the balcony taken and people sitting on the steps, standing in the entrance. There was a sud-

(Continued on following page)

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POP'S PLACE

(Continued from preceding page)

den hush as the exercises started, and Pop looked down on the graduates. He remembered how empty the hall had looked during the war years. It was good now to see it packed, even folding chairs placed on each side of the platform occupied.

There was a short address by President Charlson; the glee club sang two songs; May Lou Sanders played two solos on her violin; and Pop savored every moment of it, his hat held carefully in his hands.

And then Judge Handover, the speaker of the day, was on the rostrum, and Pop sat forward listening to the deep, forceful voice.

"... Don't get the idea that a diploma will make you wise. Some of our wisest men have never seen the inside of a college. ... Success cannot be measured in dollars and cents, but by man's contribution to mankind. ..."

Pop scarcely heard the words. He was remembering the judge as a tall, skinny kid saying, "Let me try this speech out on you, Pop. You're the jury. I'm the defense lawyer. ..."

There was a thunder of applause. The judge's speech was over, the orchestra was playing, and the big moment, the awarding of diplomas, had arrived. The graduates marched in single file up the steps to the stage, received the important roll of parchment tied with blue and gold ribbon. Pop saw the grin on Jake Zito's face, and he was as proud as if Jake were his own son.

He thought suddenly, this is America. All these fine young men and women. You don't hear much about them. They don't make the gossip columns or the headlines. They go their steady way, living up to the ideals they have been taught. He thought of the thousands of young people graduating from colleges and universities all over the country.

They are the hope of the world, he thought. And he wanted to stand up and shout his discovery.

He knew then that he could not just go away. Tomorrow he would go to the new eating place and ask for a job—dishwasher or janitor; it didn't matter how humble the job.

But for now he must hurry. He must make sandwiches for the crowd that would be coming to the lunch wagon. He slipped out a side door and down the graveled path behind the hall, and the moon was bright, the air soft and sweet.

"Wait, Mr. Miller!" A woman's voice spoke his name, and there was an accent to the words. He turned, and a small thin woman walked up to him. In the moonlight he could see that her complexion was swarthy, her long hair very black.

"You are this Pop Miller?"

"Yes, ma'am."

"I shake your hand, then!" Her hand in his was rough and warm and strong. "I am Mrs. Zito."

"Oh, Jake's mother!" Pop smiled.

"He's a fine boy, Mrs. Zito. This is a big day for you and Jake."

"You know it! I sit there, and I watch my boy get his paper that says he's now Bachelor of Science. I think of the years, how I work and Jake work to get enough money to finish—"

"Yes, I know what a struggle it's been, Mrs. Zito."

"But we don't do it alone, Jake and me. You help, too, Pop Miller."

"Me?" Pop asked with surprise. "I help?"

"Sure, you. Don't I know it! My Jake he comes home at vacation time. I know he don't got enough money, and sometimes an extra book he has to have he ain't figured on. 'How you eat this month, Jake?' I ask him. 'Oh,' he say, 'Pop Miller put my meals on the cuff—'"

"Once in awhile, maybe, but—"

"And the books, I know! You pay the kids more than they get anyplace else. Then you sell them for less. I go to the other bookstores, and I find out. And that jacket you sell Jake second-hand. How you sell a warm wool jacket like that for three bucks, and it almost new?"

Pop could feel his face turn scarlet. "Now, Mrs. Zito, maybe now and then—"

"All the time, Pop. If it ain't Jake, it's some other kid!"

"But such little things."

"Sometimes it's little things make the difference." He could see tears running down her cheeks. "Some-day, Pop Miller, Jake and me pay

(Continued on page 176)

THE IMPROVEMENT ERA

I'd Like to Know...

You may have heard that a suit has been filed by the Antitrust Division in Washington to break up Standard of California as well as six other West Coast oil companies. Hundreds of people have already written us protesting this action and many have asked pertinent questions. We believe these questions should be answered for everyone. And we take this way of doing so. If you have a question we urge you to write:

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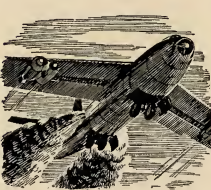
Do small business men? Standard of California is a big customer for small businesses in the West. Last year, for example, we spent more than \$90,000,000 with some 10,000 business firms.



Do stockholders? Surely not. There has never been a year when Standard has failed to pay a dividend. 98,600 individuals share Standard's earnings, depend on Standard to keep their savings secure.



Do tax collectors? Standard turns in the taxes you pay when you buy gasoline and oil, and we are also taxed, of course, as a company. Because we are big, our taxes are sizeable — last year, over \$95,000,000.



Do military men? Planes, ships, tanks are powered with oil. Military men naturally look to the big companies to supply their big needs. As in World War II, Standard's facilities are producing petroleum products at full speed.

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POP'S PLACE

(Concluded from page 174)

you back in money. We do it, but for now I can give you only a mother's blessing." She reached over suddenly and kissed Pop, and then she was gone.

Pop's hand went to his cheek. He felt confused and uncomfortable and more than a little angry. What if you did give the kids a break now and then on books and clothes, and what if you did put their meals on the cuff? They paid—when they could. So what! That was nothing. Mrs. Zito had made it sound as if he'd done something so wonderful!

He remembered the stack of unpaid bills, and he thought, maybe—maybe if I'd been a bit tighter with my money, I wouldn't be in the spot I'm in now. And then he remembered the gratitude in Mrs. Zito's voice, and he thought of all the kids he'd maybe helped a bit in the last forty years. He walked through the June night, and he knew that if he had his life to live over, he'd do just what he had done.

He heard a band playing and saw the new lunchroom across the street. It was ablaze with lights, and even from a distance he could see it was crowded. The glad strains of "Dorchester Blue and Gold" filled the night, and Pop felt a bit bewildered. But he couldn't stand there staring. The old grads would

be coming. Oh, they will come, he told himself. They will!

Ty Salmon, the leader of the band, called above the music. "Pop! Come on over!"

Pop walked across the street to the lunchroom as if drawn by a magnet. And then of a sudden his world crumbled to dust at his feet. The old grads and the new were clustered about the counter. They looked happy and very much at home. Hurt cut deep within him. *So soon they had forgotten.*

He took a deep, painful breath. They mean no harm, he thought. They're just thoughtless, that's all.

He turned to go, and then his attention was caught by the sight of Judge Handover and Dr. Burleigh standing on a table, struggling to nail a large sign on the wall. Curious, he waited to see what the sign said. The two men jumped down off the table, and above the sign, red neon tubing wrote the words, POP'S PLACE, and the sign said, TO POP WITH LOVE FROM HIS GRATEFUL KIDS.

There was a silence, with everyone standing as if at attention, all eyes turned towards Pop, and the new grads and the old grads and the sign shimmered before Pop's eyes so that he was blinded.

And then his vision cleared, and with a steady hand he pushed the door open and walked in.

ARE THERE EARTHWORMS IN YOUR FUTURE?

(Continued from page 166)

scraped from the bottom of the ice pond and left until the worms (native worms) had done a thorough job of converting the compost into humus. This material was spread over the farm in the spring and immediately plowed under. In this way as many of the mature worms were kept alive as possible, and the egg-capsules were turned under the surface where they would not be subjected to severe temperature changes nor to marauding birds.

Mr. Barrett also quotes a letter from Mr. Frank Hinckley describing some of his experiences in orcharding with earthworms, wherein he gives credit to earthworms and the discontinuance of all cultivation as follows:

At that time the twenty-eight-year old trees appeared to have reached their limit as to size and production, about three hundred boxes per acre per year.

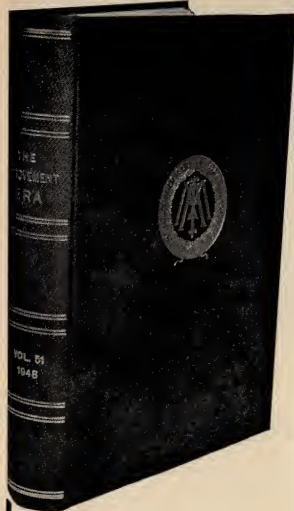
Then he continues,

Plow sole was eliminated, the trees started growing . . . now they are large, fine trees, and my production average for the last fifteen years has been about 630 boxes per acre per year.

Anyone can cultivate earthworms. No particular training is required. No expensive equipment is needed. The purchase of food is no problem. No fences need be built, and disease is no obstacle. Worms aren't offensive, for they eat only dead things and are seldom even seen,

(Concluded on page 178)

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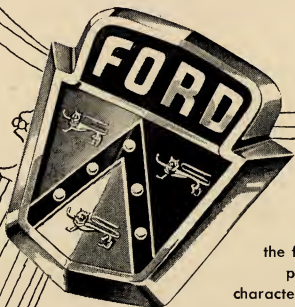
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ARE THERE EARTHWORMS IN YOUR FUTURE?

(Concluded from page 176)

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JAPANESE INCIDENT

(Concluded from page 147)

less Bible stories; on busy street corners farmers, students, housewives, and communists press forward to hear of God's great commandments and the origin of democracy.

In June of my second year, Elder Aipolau and I decided to look for the people in the snapshots, hoping to help them, if possible. With eighty million people in congested Japan it was a tremendous task, but our prayers were answered as the pictures printed in a newspaper brought letters pouring in from all over Japan.

Fitting the numerous pieces of this puzzle together, we learned the Tinian soldier had belonged to the crack 180th Battalion, recruited right in Osaka where we lived. A ticket-taker on the railroad line we ride each day turned out to be one of the few living members of that unit. Finally a newspaperman said: "We've found the family and the two girls in the picture, in a country town near here."

Almost all of the farming population was out to meet us the next day, and my companion and I smiled back at staring people who were in some cases probably getting their first close look at the *Amerikajin*. A number of thoughts went through my mind as we removed our shoes and stepped onto the mat floors of the humble abode we were to enter.

The two girls, sitting apart from the crowd of relatives and curious neighbors, could not be mistaken, although I had never actually seen

them before. The eldest was married now but had changed little since the picture was taken. The once little Kinuko Yamamoto was nineteen and an attractive young woman.

Being Buddhists, the family shrine was open, and flickering candles illuminated the genealogy tablets of long-departed kin. Also lighted was a large picture of uniformed Yoshijiro San, an intelligent-looking young man who would be thirty-one years old this year.

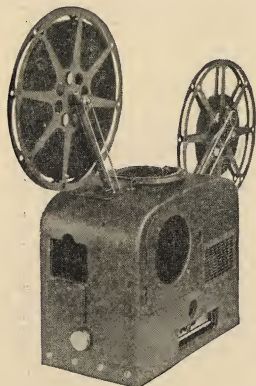
Sitting stiffly on the mat floor we went through the usual exchange of introductions, and later in my best Japanese I told them why I had come to their country. I explained to them that we are all the children of God and that his Son brought us a great plan of life.

As in all of the broken families and bombed-out homes I have ever visited, there was no feeling of blame or distrust here this afternoon as we talked together. To the weathered old father I finally asked the question which I had to know: "Yamamoto San, the customs and traditions of my country are very different from those here, and I fought against your son's forces during the war. How then do you feel about me, an American, coming here with these pictures today?"

He paused only a moment, and his answer belongs to people everywhere. "We had given up hope for our son after all these years, but this is like having him come home again."



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CATHERINE PETERS

(Continued from page 169)

And he got up and walked out. I was furious.

Mother pulled me over beside her on the couch.

"Darling, listen to me," she said.

"In the first place, we haven't the money to buy you a new formal.

And in the second place, your father is right. Cathie, Latter-day Saint

girls shouldn't wear dresses like that."

"Why not?" She'd have to prove it to me.

Well, I don't know about proof. But I do know that I wouldn't dream of wearing a strapless dress now.

Mother told me that our bodies
(Concluded on page 182)

The Unknowable Future

RICHARD L. EVANS

MOST constant among current questions are of course those concerning the future. Always we are faced with the fact that it is only given to men to see so far and that the future is cloaked and closed. As Emerson observed, the Creator "with grand politeness . . . draws down before us an impenetrable screen." Whatever we may know of the past, we know that the pattern will never precisely repeat itself and that no generation was ever free from uncertainties. Tomorrow is always somewhat uncertain—and always has been. Suppose that fifty years ago, or forty, or twenty, or ten, we had had a full foreknowledge of all the events that have intervened. Some of us would surely have shrunk from facing what was then future, but which is now past. But we have survived all those uncertainties. And having lived and endured through all past unforeseen circumstances, we may reasonably expect to continue to meet the demands of the unknowable future. And there is no point in rudely rushing it or in trying to tear the veil from its face because all the time there is, is coming our way—and eternity also. And foreknowledge of sorrow might over-shadow the anticipation of happiness and success. Foreknowledge of life itself might dull the edge of effort and interest. Foreknowledge of any era of history might place too weighty a load upon mere men. In any case, the Lord God in his wisdom has seen fit to draw down before us the inscrutable screen that isolates us from memories of the immortal past and from intimate foreknowledge of the future. And we are grateful for the faith that there are some essential certainties, some permanent principles and divine purposes which are constant and can be counted on despite the impermanence of some parts of the picture. We are grateful for strength to meet the demands of each day as it dawns and to face each hour as it presents itself—which is all men have ever been able to do or have ever been asked to do. And we must learn in our lifetime, as others have learned in theirs, to accept the actual circumstances and situations of our own time, and to face the future with faith.

¹Essay on Experience

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CATHERINE PETERS

(Concluded from page 180)

were precious and were to be kept sacred and clean and well and strong. She told me that a virtuous (that means "good") young girl was one of the most beautiful things on earth. She told me about keeping my body covered and protected. She told me that every girl's goal was to be a mother and that she should prepare herself for motherhood.

"Our Heavenly Father delights in the modesty and virtue of a girl

or woman," she said, "and Cathie, it's a mark of good breeding for a girl to dress modestly." She helped me see that a dress needn't be immodest in order to be pretty.

"But, Mother," I said, still fancying the white one, "I *do* want to be popular! Look how popular Jerry Ann is. Her mother lets *her* wear dresses that are—well, immodest."

"My dear," Mother said, taking my hand, "the fact that people do a thing doesn't make it right. People steal, but that doesn't make it

right. Now, Cathie—I don't know. Perhaps Jerry Ann's mother doesn't understand about modesty. But, darling, *I do*. And when you know a thing is right, then you are bound to uphold it.

"In the early days of the Church," she went on, "the Saints had to give up all kinds of things for the gospel—their homes, their possessions, sometimes their very lives. It is different now, but the Lord still requires willing obedience from his Saints. He has told us to 'come out of the world.' Cathie—we must do just that. The world changes and sways to and fro, but the Lord never varies.

"His servants have told us to dress modestly. Even if we couldn't understand why, the Lord expects us to hear his word and obey it. Many times—*many, many* times we don't know the reason for a commandment. But we must always try to keep the commandment.

"Now darling," and she put her arms around me, "I'll do my best to make your dress as lovely as a picture. I want you to look *beautiful*—and you will, too. You'll be happy, too, because you'll know you're doing what's right. You'll have that inside happiness that will make your eyes shine. You'll have the right to pray to our Heavenly Father before you go to the party and ask him to protect you and help you to have a wonderful time. And he will, Cathie."

Well—what could I say. I knew she was right. She's so—oh, so *super*. She promised me that I could wear some of her new perfume, too.

And then, when she stood up to leave the room, she turned back to me.

"Remember, dear—there are some things you just can't understand now. You must be mature enough to realize that and take our word on things. Things like—'modesty.' Don't lose it. Cherish it. You will find it will be a priceless possession. It's never 'old-fashioned' because it comes from truth, and truth knows no season. You pray tonight for understanding, and the Lord will let you know that what I've told you is true."

So that was that. As I said before, I know she's right. She always has been. I do love her.

Goodnight!

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Forgotten Chapters of History

(Continued from page 150)

the forts were completed. The Governor's order was quickly complied with in Iron County. Two settlements, Johnson Springs (now Enoch) and Paragonah were abandoned, the settlers moving into Parowan. (Footnote from diary of Dr. Thomas Flint, head of an emigrant company who passed through Utah in 1853: "Oct. 18th. Passed Johnson Springs, a very pleasant farm but now deserted as the occupants were ordered to go into the Fort at Parowan. We helped ourselves to garden vegetables in variety. Camped nearby.")

In Cedar City the iron works were shut down so that all hands could turn to the fort walls. To speed the work, the wall was dropped from ten to nine feet in height. This fort, remember, was one hundred rods square, the largest fort in the territory, and to build a wall around it was a Herculean task.

In order to tie all, and particularly the younger people, more resolutely and earnestly to the job of fort building, the bishop proposed that the people enter into solemn covenant with the Lord "that they would not dance or make merry until the walls were finished and the gates hung." The covenant was made.

It was hoped that the walls could be completed so that the gates could be hung on Christmas Eve. But the job was too big. Young and old had worked furiously for a month or more, but when Christmas Eve came, there were still a few yards of wall not fitted in. The young people begged and pleaded for just a little party, but the bishop put down a firm foot and said, "Covenants with the Lord must be kept."

Thomas Cartwright was the town fiddler, and the youngsters appealed to him. "Would he let them lift the furniture out of his house and have a little dance there?" Brother Cartwright yielded to their pleadings, and on Christmas night the sharp ears of the bishop caught the sounds of dance music emanating from the Cartwright home. Intent upon ferreting out iniquity in Zion, the bishop bore down upon the revelers, broke up the party,

and on the spot cut them all, Brother Cartwright and the caller included, off the Church for breaking their covenants. He drew the sword of justice and summarily purged Zion of her wickedness and rebellion, then went back to his home.

Thomas Cartwright appealed the case to the high council, and an immediate trial was held. The council could not agree, and both sides hesitated forcing a vote. After considerable discussion on both sides, the stake president asked them all to join in a prayer circle.

After the prayer they adjourned for an hour, then returning, prayed again. A spirit of unity and peace came upon them, and they saw the whole affair as only a youthful and thoughtless escapade. All hands, young and old, renewed their covenant and promised to be on the job the next morning and to stay there faithfully until the fort was completed. The bishop's excommunication verdict was withdrawn, Brother Cartwright and the young people came up and asked his forgiveness, and there was

(Continued on following page)



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FORGOTTEN CHAPTERS OF HISTORY

(Continued from preceding page)

greater unity than ever before. On New Year's Eve the gates were hung, and the New Year dawned upon a great united celebration.

What was the cost of building Fort Cedar? No cost figures were kept, for it was all public work in

which everybody took part. The population of Cedar City in December 1853 was 455 souls, of which 132 were children under eight years of age and one half were under sixteen. At sixteen a boy became a man on all public works. He was subject to the poll tax, stood guard

No Time?

RICHARD L. EVANS

PERHAPS one of the most important differences in men is the difference in what they do when they don't have to do anything. Of course, much of the time of all of us is taken by things that must be done: We all have to sleep a certain number of hours. We all have to attend school a certain number of years. All of us have some necessities that must be met and some obligations that we cannot well avoid. But all of us—even those of us who are the most breathlessly busy—have some time on our hands. Some of us may not have many minutes a day, but whether it be much or little, we can pretty well appraise ourselves by what we do when we do what we want to do. And this is probably the secret of the success of some successful people—what they do with the time that many of us let waste away. Who doesn't waste or wait fifteen minutes a day! And yet in fifteen minutes a day perhaps most of us could read the Bible through more than twice a year or read once through the complete plays of Shakespeare. Fifteen minutes a day from the time we are ten years old until we are sixty-five is over five thousand hours—or enough time to acquaint ourselves with much that has come from the great men and the great minds of all time, as well as the eternal truths. If we would hold a stop watch on ourselves during any typical day, it would probably surprise us how much time we let slip away. And even when we aren't within reach of what we want to do, we are almost always within reach of things that could be done. Admittedly, most of us have more time than we sometimes suppose. An honest survey will make us see that it is so. And if we'll put it to a specific purpose, it will surprise us how much ground we can cover, how much of the worthwhile things of the world we can come to understand, how much we can accomplish. But we waste so much time in between times, so much time in interludes, in going and coming, in stopping and starting, in getting out and putting away, in wondering and worrying—and in telling ourselves why we don't have time. Actually we often waste more time dodging work than the time it would take to do the work. Time is the very essence of our opportunity and existence, and yet we often waste more time explaining what we can't do than the time it would take to do it.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JANUARY 14, 1951
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with men, voted on public works, and could marry if the girl's father was willing. One half of 455 is 227 adults over sixteen years of age. One half of these were women. Take these out, and there are left 114 men and boys, the sick and the aged included, as the working force to build six thousand six hundred feet of massive fort wall and at the same time take care of their farms, harvest their crops, care for their livestock, haul in their winter's supply of wood, and provide for their families. How much did Fort Cedar cost?

Fort Cedar was large enough for a city plat with streets and avenues and city blocks and a public square inside its somber walls. The flagpole stood in the center of a 40 x 40-rod public square. Streets were six rods wide and avenues three rods. There were 120 4 x 10-rod lots. Only ten days after the fort was completed the city council passed an ordinance which provided "That any person who shall scribble, mark any obscene character or unseemly words upon any public house, or upon any part of the fort wall, or on the gates thereof shall be fined in a sum not exceeding One Hundred Dollars for each offense." The gates were the billboards on which all public notices were posted. A fort that was built under sacred covenants with the Lord was not to be desecrated with vulgarity or obscenity.

How big was Fort Cedar? How big is one hundred rods square? Temple Square in Salt Lake City covers ten acres of ground. It would be a pretty big job for a town of only 455 inhabitants, women and children included, to build the wall that surrounds Temple Square. Fort Cedar covered more than six times the area of Temple Square. Its walls surrounded sixty-three acres of land.

The Indians became steadily more menacing, and on March 15, 1855 the Probate Court of Iron County passed a general fortification act. It divided the county into five fortification districts and made all property inside each district subject to taxation for fortification purposes. Cedar already had her fort built with donation labor. A blanket assessment was levied at that time as follows: "Voted to tax each city lot in the fortification districts

(Continued on following page)

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Forgotten Chapters of History

(Continued from preceding page)

\$50.00, and each man or Poll
\$25.00."

District No. 1, Parowan, had a fifty-six-rods-square fort laid out which she now began earnestly to build. On June 4, 1855 the county court minutes record: "The locating committee for District No. 1 made its report in connection with the Assessor and Collector, by which it appeared that it was necessary to raise the sum of \$16,000.00, and that the property owned by the citizens was \$50,138.00. Lots 113½, Polls 75. It was ordered that a tax of 16¼ percent be raised on all property subject to taxation for Territorial or County purposes." This was in addition to the fifty dollars a lot and twenty-five dollars a poll blanket tax already levied. A subsequent property tax to complete the fort raised the property tax paid to \$12,570.76, plus the blanket tax on lots and polls of \$7,525.00, which made the total cost of Fort Parowan \$20,095.76, or forty percent of their total tax valuation. The walls of Fort Parowan on instructions from Brigham Young were built twelve feet high, six feet thick at the bottom and two feet thick on top, made of well-tamped earth instead of adobes. Its building had been an exceedingly heavy burden on the community.

But Parowan got off comparatively easy. Here is the story of Fort Harmony. The county court minutes (Iron County) record as follows: "June 5, 1855. The Locating Committee for District No. 4, Fort Harmony, made their report when it was ordered that a tax of forty percent be raised on all taxable property in District No. 4." This, remember, in addition to the blanket tax of \$50.00 a lot and twenty-five dollars a man or poll. Fort Harmony was finished and an especially good job was made of it. It was three hundred feet square, built on a stone foundation three feet thick. Its adobe walls were three feet thick at the bottom and one and one-half feet on top. Houses joined the wall inside the fort all the way around. On the east and the east half of the north and south sides the wall was twelve feet high, with one-story homes against it. On the west, and the

THE IMPROVEMENT ERA

west half of the north and south sides, the fort wall was twenty feet high with two-story houses against it. A guard walk above the roofs ran all the way around, and there were portholes every few feet along the wall. Brigham Young pronounced Fort Harmony the best built fort in the territory. It stood solid and firm for six years, and then an enemy they had not foreseen descended upon and destroyed it. Through January and February 1862 the rains fell almost continuously for twenty-eight days, during which time the sun was never seen. Those heavy adobe walls were soaked through and collapsed, killing two of John D. Lee's children in the crash.

Steps have been taken to preserve the site of old Fort Harmony, which was the first county seat of Washington County. Its corners and its gateposts have been reset in masonry. A stone monument erected in the center beside the old well that supplied water in time of siege bears the fine bronze plaque of The Utah Trails and Landmarks Association.

We have all known of these old pioneer forts which dotted the early Church settlements from end to end, but few of us have ever given much thought to the sacrifice and cost their building entailed. Like the hills and the streams they have just been taken for granted. These forts that I have told about are only typical examples of dozens of others that stood as anchors to insure the toe holds that our fathers had taken on a vast empire of Indian country. They represent a substantial part of the toil and privation paid by the fathers to make safe an inheritance in Zion for their posterity.



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Melchizedek Priesthood

MISSIONARY WORK AT HOME

THE STAKE MISSIONARY program provides a marvelous opportunity to do missionary work for those unable to enter the full-time mission service or for those who desire to continue their missionary activities after returning from a full-time mission. The same high-type qualifications are required for stake missionary service and a minimum of two evenings a week are required in this calling. The same glorious experience and personal satisfaction are promised to those who will thrust in the sickle with all their might.

In January 1951 the elders were recalled from the Near East Mission and the reins of leadership were turned over to worthy local Saints; also the Chinese Mission was relocated, both because of unsettled world conditions.

As time goes on, under the present conditions, we shall all be more aware of the "neighbor-to-neighbor" way of disseminating the most priceless of gifts—the restored gospel of Jesus Christ. We may all gain the rewards of such missionary endeavor by living the precepts and the teachings of the Church.

The worth of souls is great, no matter where they are found, whether in the mission field by full-time missionaries or by full-time Saints in the missions or in the stakes who find the time to tell their friends about the Church. We know not which neighbor is earnestly seeking eternal truths.

Latest available statistics indicate that in the stake missions of the Church there were approximately 3800 baptized during the year 1950 and that over 31,700 baptisms have taken place in the stake missions since 1936.

We frequently hear of some outstanding records of missionary activity in the missions of the Church, which spurs us on to greater effort. Currently the stake mission of the Phoenix (Arizona) Stake has the enviable record. The officers of that stake reported 239 baptisms for the year 1950. This is the result

of good organization and considerable cooperative effort.

Phoenix Stake has been mission conscious for years. But what does it mean? In the words of Elder Delbert L. Stapley of the Council of the Twelve, who was president of the Phoenix Stake before his call to the Council last October, the Phoenix Sixth and the Scottsdale wards and the Sunnyslope Branch have been created as the "direct result of the stake missionary work done during the past three-year period." In addition, "The Phoenix Fourth and Glendale wards and the Buckeye Branch have also come into being as the direct result of the stake's successful missionary work."

The work in Phoenix Stake has been directed by Paul J. Updike, who has recently been succeeded as mission president by L. Douglas Johnson. Elder Johnson believes that the stake mission will have three hundred baptisms during 1951.

Phoenix Stake is intent on carrying the missionary activity forward. The ward bishops stand ready to fill a mission appointment for an evening if one of the regularly-assigned missionaries finds it impossible to keep an appointment. (Elder Stapley testifies that he himself, as stake president, has spent many interesting evenings as a missionary companion.)

The mission has three weekly radio broadcasts, and it has been instrumental in keeping the Salt Lake Tabernacle choir and organ program on the local CBS station. It has its own mission paper and bookstore and a special missionary quartet to sing at cottage meetings and before civic groups.

Every Sunday School has an investigators' class, and there are two successful missionary training classes.

Many prospective full-time missionaries are given training as stake missionaries before receiving their call for a full-time mission.

NO-LIQUOR- TOBACCO

Column

Conducted by

Joseph F. Merrill

TWELVE FACTS ABOUT ALCOHOL

1. Alcohol is not properly described as a food. In the body it does not contribute to growth, repair, or storage.
2. Alcohol is a depressant to the central nervous system. It is a sedative, an anesthetic. It should be used as a medicine only on prescription by a doctor. It is not a stimulant.
3. Habitual users of alcohol may become addicts, chronic alcoholics, or "problem drinkers." The tendency is to increase the amount used or the frequency of use.
4. The principal effect of alcohol is

Names of persons requesting that missionaries call upon them are kept on file. And there is a waiting list, despite the fact that there are ninety-five missionaries in the stake. These names are gathered from people who come to building dedicatory programs, who visit the booths at county and state fairs, and who write as a result of the radio programs.

The mission is divided into three divisions: one for the Indians who live within the confines of the stake; the second for the Mexican people who have recently been transferred from the jurisdiction of the Spanish-American Mission (these two districts could produce interesting stories by themselves); and the third group for those of the Anglo-

upon the behavior of the person—his emotions, self-control, judgment, discretion, memory, and association of ideas.

5. The uniform effect upon bodily functioning is depression. After drinking, all functioning is on a lower level, no matter how the drinker feels.

6. Alcohol increases the risk of bodily infection; it is injurious to health and shortens life.

7. The use of alcohol is a direct cause of various acute and chronic diseases; it complicates many others; it is responsible for nearly ten percent of new admissions to state hospitals for mental diseases.

8. Alcohol dulls the higher faculties of the mind, intellect, will.

9. The bodily reflexes are delayed or retarded from five to ten percent by the use of alcohol in small amounts. The moderate drinker is an unsafe driver.

10. A temperamental predisposition to alcohol may be inherited; alcoholism, itself, is not.

11. The use of alcohol is responsible for much crime, particularly misdemeanors, many accidents, much absenteeism from work. The output of work is lowered, while the quality of work is reduced.

12. The direct liquor bill at the present time in the United States is a little less than nine billion dollars annually; the consequential cost is not known but would be many billions more.

"So boundless the cost which we lavish upon a liquid which deprives man of his reason and drives him to frenzy and to the commission of a thousand crimes; so exquisite is the cunning of mankind in gratifying their vicious appetites that they have thus invented a method to make water itself

produce intoxication."—(Pliny, A.D. 23-79.)

BEER NOT WHAT IT SEEMS

A tremendous effort is being made in America at the present time to convince the people that beer is a harmless family beverage. The entire experience of America and Germany, that great beer-drinking land, runs to the contrary. Long ago, eminent German scientists warned the world of the true character of beer. Dr. Hugo Hoppe, the famous nerve specialist of Konigsberg, Germany, said:

"The result of extolling beer as the mightiest enemy of whisky and brandy has been that the consumption of the distilled liquors has changed very little, while to these liquors has been added beer, the use of which has led to a great and still increasing beer-alcoholism. The brutalizing effect of beer-alcoholism is shown most clearly by the fact that in Germany crimes of personal violence, particularly dangerous bodily injuries, occur most frequently in Bavaria where there is the highest consumption of beer."

Beer is not a practicable or useful food; and this fact has also been long established. Professor G. O. Higley, when he was attached to the faculty of the Ohio Wesleyan University, published a very elaborate study of the food value of flour and of beer. He found the ratio of proteids in beer to proteids in flour as 1 to 80, of carbohydrates as 1 to 61, and of fats .0 to 0.28. To furnish a hard-working man with the amount of proteid needed each day, it would be necessary to give him 108 glasses of beer.

About the same time, *The Scientific American* said:

"The most dangerous classes of ruffians in our large cities are beer drinkers. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.

"It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity."

Los Angeles jailed 1,222, over Christmas week end, besides sending 900 persons to hospitals and eleven to the morgue as the result of traffic accidents. Of the drunks, 362 were driving cars when arrested. There were 1,034 accidents.

We are sorry to publicize this Los Angeles record, but the story was out anyway, under a Los Angeles date line. Los Angeles arrests its drunks, and many cities in the country don't,

so on a comparative basis the record isn't just what it seems.

The reports from Los Angeles and the events in other cities, not so frankly reported, are clearly indicative of shaken morale, and this is true of the almost innumerable incidents of brutality reported from the homes of the nation, where beer bought in grocery stores is now so generally consumed, and where the television urges upon the youngest and the oldest the appeal of various brands of brewed intoxicants.

LESS BUSINESS MEANS MORE BUSINESS

Less liquor business means more production and use of groceries, shoes, and thousands of other legitimate products.

As Theodore Roosevelt said to a group of saloon keepers, "Gentlemen, your business is not like any other business!"

It is a peculiar business and a business which hurts every other business.

The amazing reports of the Christmas binge in Los Angeles give point to an editorial in *Tap and Tavern*. (December 25, 1950.) This editorial says that tavern men may, in the new year, look forward confidently to increased business. There will be a step-up in employment—more people per family will be working overtime. This will mean more spendable funds; also, thinks *Tap and Tavern*, installment curbs, curtailment of other consumer goods, and other restraining influences on sales of commodities which usually take a big bite out of the average citizen's dollar, will mean more income with less goods on which to spend it, and that, says *Tap and Tavern*, "spells action over the nation's bars."

What does more action over the nation's bars mean? It means just exactly what happened in Los Angeles over Christmas week end. What happened there was due to more drinking and to nothing else; to more action over the city's bars. Do we want the same thing over the entire nation? Do we want the orgy of drunkenness not only at Christmas time but also throughout the year? Is this to be a part of our program of preparation for defense? If so, God help us; we'll certainly need his help, having abandoned ourselves to folly and weakness.

"If you expect to stay in the game, leave alcohol alone. It gets you sooner or later."

—Walter Johnson

Saxon and similar origins. Special emphasis is placed on those people whose progenitors were members of the Church and upon those families where one or more members are not yet Church members.

The high priests' quorum of the Phoenix Stake and one quorum of seventy each contribute fifty dollars a month to assist worthy missionaries and assist in carrying on this stake missionary program. Some of the members take and use their own motion pictures in their proselyting which augments those available from the Church.

Has the stake missionary program in Phoenix Stake been a success? This is clearly shown by the growth in that stake and the increased attendance at all meetings.



The Presiding

Cooperation Essential in Aaronic Priesthood Work

MORE and more, cooperation is being stressed as basic and fundamental to success in the Aaronic Priesthood work. Bishops are being urged to appoint strong men as general secretaries and as quorum advisers. But it is discouraging to strong men to be appointed to positions in the Aaronic Priesthood program and then either to be shackled or to be denied the coordinated leadership they have every right to expect.

There is no position in the Aaronic Priesthood program which should ever be considered a one-man's job. Each appointee, from the bishop down, is dependent on the other in a well-integrated organization.

The general secretary is not a statistician and a report-maker alone. He should be encouraged to plan, to think, to create, to use his imagination in assisting the bishopric in all of the affairs of Aaronic Priesthood work. The bishop, especially, should give courteous and deserved attention to the proposals made by the general secretary, lest the proposals cease to be forthcoming because there is no encouragement which inevitably leads to the "what's the use" attitude.

Quorum advisers, too, are sensitive to being shunned when they offer suggestions to the general secretary and to members of the bishopric. They have need to feel they are appreciated and sustained.

Recognizing and considering what the general secretary and quorum advisers have to suggest does not imply that the bishopric should always agree with and endorse such suggestions. It should be recognized that the bishopric is the "presidency of this priesthood" (D. & C. 107:15), and as such is expected carefully to screen all proposals. But to "screen" proposals, even though they are sometimes rejected, is immeasurably better than to ignore them, or to give only passing heed thereto.

Aaronic Priesthood work is "Not a one-man's job," as illustrated in the cut reproduced here and borrowed from the South Salt Lake Stake Aaronic Priesthood committee. Aaronic Priesthood work is one of cooperation, coordination, integration. There is no



Used by permission of the South Salt Lake Aaronic Priesthood Committee.

place for "solo flights" in this program. But there is plenty of room for ingenuity, creativeness, and leadership, especially when cooperation is spelled "We."

Bishops Should Teach Priests How to Baptize

THE ordinance of baptism should be performed in a reverent manner and with proper and becoming dignity. Priests should not be asked to perform baptisms until after the bishop has exercised every care in training these young men in this procedure.

The training should take place in the quorum meeting and should include the following:

1. Standing in the proper position and allowing plenty of room for immersing the body without injury.
2. The proper holding of the candidate's hands in the left hand of the one officiating with the latter's right hand and arm raised to a square behind the candidate.
3. After repeating clearly the candidate's full name, recite the baptismal prayer in a slow, distinct, and reverent manner.
4. The proper placing of the hands of the candidate on the upper chest region to assist in immersing the body.
5. The placing of the officiator's right hand between the shoulders of the one being baptized so that proper assistance may be rendered in coming up out of the water.

There should be no boisterousness or unnecessary talking allowed during the actual baptismal service. Those who officiate, those who are being baptized, and all who attend the service should be taught to assume and maintain a reverent and becoming attitude—bishops should so teach them.

Worthiness Emphasized in Administering the Sacrament

PRIESTS who officiate at the sacrament table and priests, teachers, and deacons who pass the sacrament should be those who are living the standards of the Church.

In our anxiety to revive inactive members, we should always endeavor to bring such members up to the standards instead of lowering our standards to allow their participation. While permitting this type of boy to function in the sacrament service may encourage

him, think what it may easily do to the more worthy boy who is observing with a critical eye. How tragic if the careful and worthy boy is made to feel, "What's the use?"

Of what good is the law if the breaker thereof is not only absolved from guilt but is given the same reward as though he had observed the law?

Think—and the pattern to be followed will be obvious!

Bishoprie's Page

Prepared by Lee A. Palmer

Think it Over

ADMIRE the boy who acts like a man, but pity the man who acts like a boy.

—L. A. P.

The Power of Example in Ward Teaching

SINCE the printed ward teachers' topic was discontinued, many ward teachers have been concerned with the type of message they should deliver at each home. While it is important that an effective message be left with each family, some consideration should be given a phase of teaching that is vital to the success of any teacher. Goldsmith said, "You can preach a better sermon with your life than with your lips."

The value of setting a good example cannot be overemphasized. Ward teachers should first incorporate in their lives the teachings they hope to make fundamental in the lives of others. Paul placed emphasis on the importance of both the letter and the example in teaching when he said, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16.)

On the same occasion, Paul stressed the importance of example when he admonished the youthful Timothy as follows, "Let no man despise thy youth; but be thou an example of the believers, in word, . . . in spirit, in faith, in purity." (I Tim. 4:12.) Paul emphasized here that one's conduct and example best demonstrate his genuine sincerity.

Almost everyone unconsciously imitates one thing or another in others. Good examples, therefore, exert powerful influences upon our fellow men. Examples command respect, and create the desire to pattern life after others admired and honored for their integrity and good characters.

The real challenge in ward teaching is knowing what to teach and how to teach. Example is the very best "how to teach." If all ward teachers would place example first, it would simplify the problem of "what to teach."

Leaders—Adult Members

Builders or Wreckers—Which Are You?

A BUILDING that has taken experts months to erect can be razed by unskilled laborers in a fraction of the time. This is just as true of spiritual temples. Too frequently the faith that has been nurtured by the good teacher over a long period of time is greatly damaged or completely destroyed by deadly gossiping of the malicious wrecker or by the thoughtless word or careless act of the wrecker who thinks himself a builder.

Often the tedious efforts of the advisers to the adult members of the Aaronic Priesthood in building faith and encouraging a brother again to become active in the Church are canceled by the smart, sarcastic, or untactful remark of some brother or sister who spoke without thinking.

How wonderful it would be if we would all learn to be enthusiastically friendly without being offensive, to have sincere love without being overly aggressive.

It would be well for group advisers and bishops to instruct the ward membership in the art of friendly greeting, not only for adult members of the Aaronic Priesthood and others who haven't been active in the Church, but also for strangers who come to the ward meetings. Priesthood members should all be builders. There is no room for wreckers.

Diamonds in the Rough

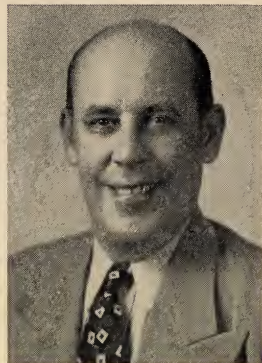
THE costliest, most beautiful diamonds were once dull, rough stones. It was careful cutting and patient polishing that gave them their utility and beauty that made them shine.

There are potential bishops, high councilmen, and stake presidents in your ward, diamonds in the rough, who but for the loving, unselfish ministrations of you group advisers of the adult members of the Aaronic Priesthood, may never serve in the kingdom of God, may never shine.

New Idea for Stake Aaronic Priesthood Committees

CLIFFORD F. PARKIN, Executive Chairman, Sugar House Stake Aaronic Priesthood committee, comes up with an excellent idea which we are happy to pass on for other stakes wanting to know more about the particular responsibilities of the adviser to priests, adviser to teachers, and adviser to deacons as members of the stake Aaronic Priesthood committee.

When a new Aaronic Priesthood quorum adviser is appointed in any ward within the stake, the stake com-



CLIFFORD F. PARKIN

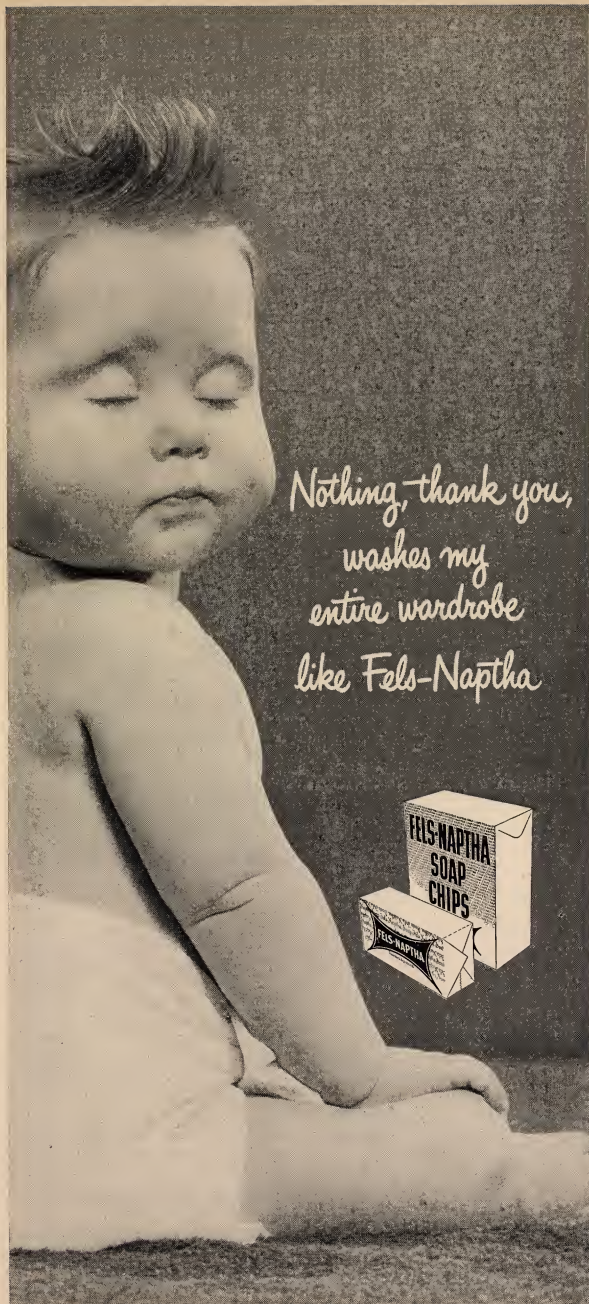
mittee is immediately notified. Almost as immediately, the particular member of the stake committee in charge of priests or teachers or deacons, as the case may be, is sent to make the acquaintance of his new adviser and to spend such time and to make such visits as are necessary to acquaint him thoroughly with his full responsibilities in his new calling.

Try it, stake committees! This is worthy of your serious consideration.

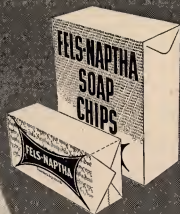
RECORD OF AWARDS APPROVED DURING JANUARY

During the month of January 1951 the Presiding Bishopric approved 3493 Aaronic Priesthood Individual Certificates of Award and 255 Standard Quorum Awards for 1950.

An encouraging note: The number of 100% attendance records is far ahead of the number for the same period of 1949.

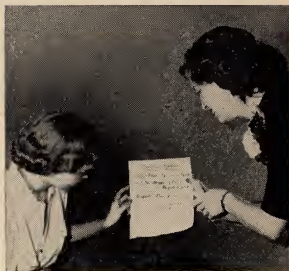


*Nothing, thank you,
washes my
entire wardrobe
like Fels-Naptha*



WHEN YOU ARE AWAY

By Louise Price Bell



—Photograph by the Author
Leave the telephone number where you
can be reached, your doctor's number and
any others that will make you feel at ease
while away.

THE most affectionate and conscientious parents in the world like to go out for a few hours occasionally and be temporarily relieved of the responsibility of their beloved children. It is good for mothers, in particular, to meet new people, see new faces; they come home to their children better mothers for the few hours away.

But no mother wants to leave her children with a sitter who isn't reliable, fond of youngsters, and level-headed. It makes for parental peace of mind if the girl or woman with whom you leave the children is all of those things—and she should be. But she should have fine treatment from you, too, so that she will look forward to coming to your home and staying with little ones.

Be sure that your children are acquainted with any sitter before you leave them in her charge. You should never have a perfectly strange person stay with them; they won't understand each other and are not likely to get along well, whereas a short time together before you leave them will make a great deal of difference.

When your husband invites you to go out with him, ask the sitter as soon as you decide upon the time you plan to leave. Have everything in good order, show her

(Continued on page 200)

THE IMPROVEMENT ERA

NANCY'S INVENTION

By Elvira Pennell

WHEN the telephone rang at eleven a.m., it was Nancy's father who spoke. "Nancy? Of course," he laughed. "I almost forgot your mother isn't home. I wanted to tell you I'm bringing Mr. Randall out for lunch."

"Oh, Dad!" Nancy gasped, "Can't you take him some place downtown?"

"No." Mr. Curtis' voice was decisive. "It would waste too much valuable time. Be a good girl and help me out, Nancy."

"I'll—I'll try, Father." Nancy stuttered weakly, but her heart seemed to descend into the pit of her stomach.

Nancy hadn't expected that keeping house for her father and five-year-old brother for a week would be such an undertaking. "It will be fun," she had told her mother, but Mrs. Curtis had smiled.

"No, I can't think you will find it fun, Nancy, but it will be good for you to have to think about Jerry and your father. You must try to have good food for them."

"Of course," replied Nancy impatiently. "Breakfast will be easy, and Father won't be here for lunch. Dinners won't be hard, either. You can buy nearly everything half prepared in the stores."

But that was three days ago, and now Nancy had to prove herself. She put the telephone back on the hook and started on a run for the

kitchen. There wouldn't be time to walk the four blocks to the market and back home. It was after eleven o'clock now. She couldn't work as quickly as her mother.

Without opening the refrigerator door, Nancy knew what she would find. But she had to look. Somewhere in its depths, there must be something she could use, something she had forgotten. The nearly empty shelves stared back at her. A bowl of cold boiled potatoes. They had been there since Saturday, but they were still good. Five wrinkled weiners, cold and dis-

heartening, two slices of roast beef, a slab of cheese, too dry to chew easily, milk, butter, salad dressing, one lone egg. Nancy closed the door hurriedly.

"Lars is here," Jerry announced. "He's coming in." Nancy's eyes brightened. Lars Anderson was bringing the eggs. Well, eggs were something. They were something to eat. But what was

her father going to think of a company lunch consisting of scrambled eggs and toast? The same thing he had had for breakfast! Probably the same thing Mr. Randall had eaten.

"Lars, you are a dear to bring the eggs," she told him, and she went on to pour her troubles into his sympathetic ears. When it was all out, she pleaded, "What would your wife do if she were here?"

Lars gazed at her a minute out

of mild blue eyes. Then a slow grin broke out. "Invent something, that's what she would do. My Annie, she's a great one to invent things to eat. You try. Sure, you can invent, too."

Lars went away, shaking his head over Nancy's predicament, but she had taken him at his word. Before the open refrigerator door she paused, "Let's see, those eggs will help a lot." A good casserole dish, a salad, a dessert. That was all she needed. "Jerry," she called, "come and help me. Run downstairs for a can of cherries. I know what I can do for dessert, and I don't have to invent that. I learned at school."

Fifteen minutes were all that was needed to stir up a sweet, thick batter: sugar, flour, eggs. Into that went a cup of cherries, and Nancy poured it into custard cups and popped them into a steamer. It would take them an hour to steam, but they would stay hot over the hot water while the rest of the lunch was being eaten. She could make the pudding sauce from the cherry juice at the last minute.

Salad? Nancy stopped for a minute, appalled, for there wasn't any lettuce. Then she thought of the Mexican woman they had seen picking dandelion greens while on their vacation trip last year. She had showed them how she dug only the smallest, tenderest plants, how she spread them apart, taking out the flower center. They were a beautiful color—palest green, shading to a clear white. "With egg and lemon juice, maybe?" she went on. "Very good."

"Jerry," Nancy called, "get your pail and dig some dandelions. Dig the little ones and bring them here."

"Now for the invention," Nancy

(Continued on following page)



"Invent something," Lars had advised the youthful cook. And she did.

BEST YOU'VE EVER TASTED



Economical
Too!



LUMBERJACK SYRUP

Nancy's Invention

(Continued from preceding page)
turned again to the refrigerator. Out came the potatoes, the weiners, and the beef. There were chives growing in a pot on the window sill. First, a layer of chopped potatoes, then a layer of ground-up weiners and beef, sprinkled with minced chives, more potatoes, more meat! Then the meat gave out. Men wouldn't think much of an invention of just potatoes and so little meat, Nancy thought.

"Mother puts cheese on top," a small voice observed.

"Bless your heart, I know she does." Nancy smiled down at the small boy standing behind her with his pail of greens. Out came the hunk of dry cheese, and Nancy grated a thick fluff of yellow over the top of her casserole. Bits of butter were added, then a cream sauce poured over all. Cream sauce was one of the first things Nancy had learned in cooking class at school. The oven was hot; the casserole disappeared within it.

While the pudding steamed and the "invention" baked, Nancy set the table, cleaned, and spread her dandelion whirls on the salad plates, and sliced over them the eggs she had hard cooked in the water below the steamer. A dash of mayonnaise on top made a green and yellow picture that delighted Nancy's eyes. "I didn't invent that, but I think it looks good enough to eat," she commented. By the time she heard her father's car in the driveway, everything was ready. Nancy gave a long sigh.

Mr. Curtis looked anxious as his glance swept the table. It was evident he was worried. All through lunch Nancy watched the two men. There was no doubt her father's face relaxed as she placed the casserole before him. He looked a little queer at sight of the salad, but one bite seemed to reassure him. Mr. Randall certainly seemed to be hungry. Two big helpings from the casserole, all of his salad, two slices of raisin bread and her mother's apricot preserves, all disappeared.

When the table was cleared and the steamed cherry puffs came on, Mr. Randall sank back in his chair with a sigh of repletion. "I never ate a better lunch than this, young

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Set consists of 2 pieces, a bread and water tray, in beautiful appearing plastic (choice of Crystal or Milk White). Note the large sturdy handles (all handles are Crystal) that automatically lock in place. Handles fold down, out of the way, when not in use; requiring only 1/3 the space of old type sets.

Water trays feature a special rim around each individual cup opening as well as around outer edge of tray. This practically eliminates inconvenience of dripping water. This is a special patented feature.

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Extra Baking
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THE IMPROVEMENT ERA

lady," he beamed at Nancy. "That main dish, it had such a spicy flavor. Just what was in it?"

Nancy's cheeks flushed, but her eyes danced. A picture of that bowl of cold potatoes, those wrinkled weiners, flashed before her. "It was what you might call an invention, Mr. Randall. I'm glad you liked it."

All the time the dishes were being washed, Nancy laughed to herself. "Anyway, I did it," she said. "After this, when in doubt, invent something. I'll remember that."

DRY MILK

in Your Recipes

CALCIUM—the mineral element most likely to be low in the average diet—is just as necessary for adults as for children. Well-known as an essential for the development of bones and teeth in children, calcium is also necessary at all ages in stabilizing the heart action, aiding muscle and nerve functions, helping maintain an alkaline balance of the body, and in the clotting of blood. A liberal amount of calcium in the diet promises greater vitality, longer life, and healthier offspring. Best sources are milk, cheese, green leafy vegetables, fresh fruit, and whole grains.

Today, with the advent of dried milk powder on the grocery shelf, the housewife may wisely use it to add more calcium (along with protein, B vitamins, and other minerals) to the family fare. Milk powder may be substituted in any recipe calling for milk: $\frac{1}{4}$ cup milk powder and 1 cup water makes $1\frac{1}{4}$ cups milk. Its chief virtue, however, is in adding extra amounts of the powder to many foods to provide extra nourishment. It may be sifted with dry ingredients for cakes and breads, stirred into flour for gravy or sauces, mixed with cornstarch and sugar for puddings, added to soups, milk drinks, or other beverages. Recipes below are adapted from U.S.D.A. bulletin AIS-86, "How to Use Whole and Nonfat Dry Milk."

(Continued on following page)

MARCH 1951

Pretty is *as pretty grows*

Your heart melts when any baby looks at you. And when the baby is yours—your heart asks how you can make sure that she grows straight and strong, with the shining eyes and bright smile that come from radiant health.

You can make pretty sure of that right now. How? By choosing the best possible milk for your baby—milk that will provide all the food substances of whole milk, including the minerals and the vitamins she needs to enable her to build sound teeth and bones and to make the best of growth.

Sego Milk is that kind of milk. Always uniformly rich in the food substances of whole milk, always easy for babies to digest and as surely safe, in its sealed container, as if there were no germ of disease in the world, Sego Milk contains, also, vitamin D, the sunshine vitamin, that babies need to enable them to develop

sound teeth and bones and to make the best of growth.

Thousands of babies all over the west are unusually well, sturdy, happy babies on their feedings of Sego Milk. Ask your doctor about Sego Milk for your baby.



Free to Mothers! This handy book that makes it easier to care for and train your baby.

Dozens of the most important questions about the care and training of your baby are answered in this 64-page illustrated book. Approved by a well-known doctor. Praised enthusiastically by mothers all over the west. Send for your free copy of this helpful book today.

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Originator of Evaporated Milk in the Intermountain West
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DRY MILK IN YOUR RECIPES

(Continued from preceding page)

Cream of Potato Soup

- 2½ cups cubed potatoes
- 1 tablespoon chopped onion
- 1½ teaspoons salt

- 1 cup dry milk, whole or nonfat
- 1 tablespoon flour
- 4 cups liquid (cooking liquid from vegetables plus fluid milk or water)
- 2 tablespoons butter or margarine

(Concluded on page 198)

Self-Searching

RICHARD L. EVANS

THERE is a seventeenth century proverb that reads: "Believe no tales from an enemy's tongue." But perhaps we can believe our own cross-examination of ourselves. And so, for a moment, let's do a bit of self-searching on a long list of subjects: If you were choosing someone you had to trust, could you trust yourself? Would you like to meet yourself when you are in trouble? Would you like to be at your own mercy? If other men didn't put locks on their homes, on their barns, and on their banks, would you ever walk in where you knew you had no right to walk? If there were no accounts, no bonding companies, no courts, no jails, no disgrace—none of the usual fears except your own soul inside of you—would you ever take what you knew you had no right to take? Would you serve a man without influence as fairly as you would a man with influence? Would you pay a person as fair a price for something he was forced to sell as for something he didn't have to sell? Would you honor an unwritten agreement as honestly as if it were written? If you found a lost article that no one else could possibly know you had found, would you try to return it or would you put it in your own pocket? Would you stay with your principles no matter what price you were proffered for forsaking them? Would you compromise on a question of right or wrong? Do you talk as well of your friends when they aren't around as when they are? If you made a mistake, would you admit it or would you pretend to be right even when you knew you were wrong? Could you be trusted as well away from home as you could where people know you? Do you think the world owes you a living or do you honestly know that you should work for what you want? Do you make an earnest effort to improve your performance or have you been hoping for an undeserved improvement in your pay or your position? Do you try to get the job done or have you been loafing along for fear you were doing too much? Would you hire yourself? Would you like to work for yourself? If you were your own partner, could you trust yourself? If your partner were to die, would you treat his family as fairly as if he were alive? If he lost his health, would you still deal with him not only justly but also generously? Let's look again, inside out: Would you like to work for yourself? Would you like to live with yourself? This is admittedly a severe score card. But sometimes it's a good thing to turn ourselves inside out and look at ourselves as honestly as if we were someone else.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JANUARY 21, 1951

IN NATIONWIDE TASTE TESTS

STAR-KIST TUNA

WINS 3 to 1



THE EXPERTS TRIED IT. An overwhelming majority of home economists and food editors chose Star-Kist Tuna flavor in unbiased taste tests!



MRS. AMERICA TRIED IT. Star-Kist Tuna flavor wins over all other leading nationally advertised brands in tests by thousands of housewives coast-to-coast!

NATIONWIDE TASTE TESTS PROVE STAR-KIST FLAVOR WINS OVER OTHER LEADING BRANDS

In unbiased taste tests, an overwhelming majority chose Star-Kist. *Why?* Because only the smaller, naturally finer tuna are packed under the Star-Kist label. And smaller tuna are better three ways: LIGHTER, FINER-TEXTURED, BETTER-TASTING!

See below how thousands, in concealed identity tests, preferred Star-Kist flavor to all other leading nationally advertised brands of tuna! Then, try Star-Kist yourself. Buy several cans... always have plenty on the kitchen shelf for casseroles, sandwiches, salads.

Serve this marvelous protein food value to your family and watch them ask for "seconds." You can't buy finer tuna, no matter what you pay! Ask your grocer for Star-Kist, the Tuna of the Stars.



Buy either Blue Label
FANCY SOLID PACK
or Green Label
CHUNK STYLE,
Both are the same fine
Star-Kist quality!



READ AMAZING RESULTS OF UNBIASED TASTE TESTS...

How Tests Were Conducted:

- 1 Supervised and Audited by one of America's best known firms of Certified Public Accountants.
- 2 Brand names concealed.
- 3 Housewives chosen through cooperation of all church groups, women's clubs and auxiliaries, coast-to-coast.
- 4 Panels of hundreds in each test city assured accuracy.
- 5 Experts chosen from home economists, food editors, etc.
- 6 Star-Kist Tuna and another leading nationally advertised brand were taste tested by both experts and housewives in each of the panels.

Results...

Food Experts
and Housewives
Prefer Star-Kist Tuna,
3 to 1!

As audited by
Independent Certified
Public Accountants

GUARANTEED BETTER OR DOUBLE YOUR MONEY BACK

Make this challenging comparison yourself... Buy Star-Kist Chunk Style Tuna at your grocer's today. Buy any other brand of flaked, grated, bite-size or chunk style tuna. Then compare both brands, side by side. On the basis of taste alone, if you don't agree that Star-Kist is better than the other brand, send us the labels from both cans compared and we'll refund twice the price of the Star-Kist Tuna.



Buy Several Cans Now!

Leading stores feature Star-Kist Tuna. Look for special floor displays. Stock up now. Be sure to have plenty of Star-Kist Tuna on hand when you need it.

ASK FOR STAR-KIST

THE TUNA OF THE STARS

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THAT'S
FLAVOR-SIMMERED
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Homemade Way!



The "Meatiest" Beef Stew
You Ever Tasted!

DRY MILK IN YOUR RECIPES

(Concluded from page 196)

Cover potatoes and onion with boiling water. Add salt and cook, covered, until tender. Drain, but save cooking liquid. Mash potatoes or put through a sieve. Add milk powder and flour to liquid. Beat until smooth. Add fat. Cook over low heat or boiling water until slightly thickened (about 15 minutes), stirring as necessary to prevent lumps. Combine with potatoes and reheated. For *Cream of Onion Soup*—Use $2\frac{1}{2}$ cups finely sliced onion instead of potatoes. Do not put onion through sieve. Serves 6.

Meat Loaf

- 2 pounds ground lean beef
- 1 egg, slightly beaten
- 1 cup canned or cooked tomatoes (or tomato soup)
- 2 cups coarse dry whole-wheat bread crumbs
- 2 tablespoons finely chopped onion
- $1\frac{1}{2}$ tablespoons salt
- $\frac{1}{2}$ cup dry milk, whole or nonfat

Put all ingredients into bowl in order given. Mix well. The mixture will be sticky. Shape into a loaf in shallow pan. Bake uncovered in moderate oven (350° F.) about $1\frac{1}{2}$ hours. Serves 8.

Puffy Spanish Omelet

- $\frac{1}{2}$ cup chopped onion
- 1 small green pepper, chopped
- $\frac{1}{2}$ cup chopped celery
- 4 eggs, separated
- 1 teaspoon salt
- $\frac{1}{2}$ cup drained canned or cooked tomatoes
- $\frac{1}{2}$ cup dry milk, whole or nonfat
- 1 tablespoon fat

Combine onion, green pepper, and celery. Cook in a small amount of boiling water until tender. Drain, if any liquid remains. To the egg yolks add salt, tomatoes, and milk powder. Beat well. Beat egg whites stiff and gradually fold in the beaten egg yolk mixture, then the cooked vegetables. Pour into a hot frying pan containing the melted fat. Cook over low heat until lightly browned on the bottom—about 10 minutes. Bake in a moderate oven (350° F.) until browned on top—10 to 15 minutes. Crease omelet through center, fold over, and roll on to hot platter. Serves 6.

Potato Cakes

- 2 cups seasoned mashed potatoes
- $\frac{1}{2}$ cup dry milk, whole or nonfat
- 1 egg
- 2 teaspoons minced onion

Combine ingredients in order named and mix well. Make into cakes and brown on both sides in a little hot fat in a frying pan. About 12 cakes.

Muffins

- $1\frac{3}{4}$ cups sifted whole-wheat flour
- $\frac{1}{4}$ cup dry milk, whole or nonfat
- 3 teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- 2 tablespoons brown sugar
- 1 egg, beaten
- 1 cup fluid milk or water
- 3 tablespoons cooking oil

Sift dry ingredients together. Combine egg, water or fluid milk, and oil. Add to dry ingredients all at once, stirring just enough to moisten dry ingredients and give mixture a rough appearance. Fill greased muffin tins two-thirds full and bake in a hot oven (400° to 425° F.) about 20 minutes. Makes 1 dozen. For *added milk value*—Use $\frac{1}{2}$ cup milk powder in place of amount given above.

Prune Whip

- $1\frac{1}{2}$ tablespoons lemon juice
- $\frac{1}{3}$ cup water
- $\frac{1}{3}$ cup milk powder
- $1\frac{1}{2}$ cups chopped cooked prunes
- 3 tablespoons sugar
- $\frac{1}{8}$ teaspoon salt

Put lemon juice and water into a bowl; add milk powder. Beat until very stiff. Stir in prunes, sugar, and salt, and continue beating until well blended. Chill. Serves 6.

Maple Rice Pudding

- $\frac{1}{3}$ cup brown rice
- $\frac{1}{4}$ teaspoon salt
- 2 cups boiling water
- $\frac{3}{4}$ cup dry milk
- $1\frac{1}{2}$ cups fluid milk or water
- 1 tablespoon gelatin
- $\frac{1}{2}$ cup brown sugar, firmly packed
- 2 tablespoons butter or margarine
- maple flavoring to taste

Stir rice and salt in the 2 cups boiling water and simmer 1 hour, stirring as necessary to prevent sticking. Meanwhile, add milk powder to 1 cup of the water or fluid milk and beat until smooth. Add to the cooked rice and cook slowly about 10 minutes longer. Pour gelatin into remaining $\frac{1}{2}$ cup water or milk and soak a few minutes. Remove rice mixture from heat and stir in the soaked gelatin, sugar, fat, and flavoring. Pour into molds and chill until well set. Serves 6.

Three "Squares" A Day

What other item of food is so important as bread, that you enjoy three times a day!



Bread, in the form of delicious, golden brown toast, starts your day right at breakfast time. Get's you off to a wonderful start!



What would lunch be without bread—in the form of appetizing sandwiches! Worth looking forward to indeed!



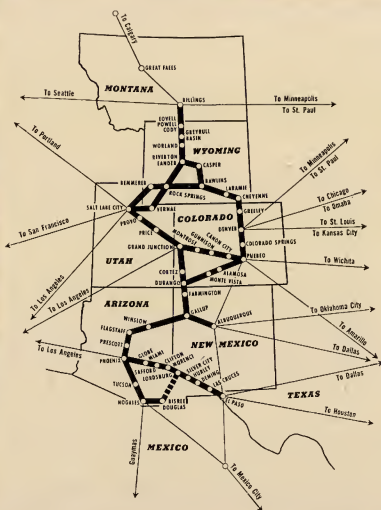
A slice or two of Table Queen bread makes the meal complete. And for a quick snack . . . a really super supper . . . there are countless, economical, easy-to-prepare toast dinners that make meal planning a cinch.

Yes, indeed, bread is an important part of your day — an important part of every meal. Enjoy plenty of it. And to be sure you get bread at its nourishing, delicious best, be sure you get enriched Table Queen — the bread that's . . .

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Color in Your Wardrobe

WHEN fashion experts say, "Choose clothes that do something for you," they indirectly suggest that when a girl selects a new wardrobe, she try on many styles, textures, and colors to find her best values. And the process of becoming educated in color consciousness involves just that, for like baking a cake, expertness comes with experience, no matter how often one reads the rules. But a study of the rules sharpens the wits in clothing selection as well as in other fields.

First, and most important, color in clothing must enhance the natural coloring of the person wearing it. A ruddy complexion is best toned down with quieter colors; a skin lacking color may look more colorful if clothing is selected to bring out pink undertones of the complexion rather than to contrast with it; a bad complexion will look clearer with plain colors or colors of medium value which do not emphasize the skin. These rules persist for general use even though many young girls with fresh, clean skin may wear almost any color during their teens.

Actually, a color doesn't mean much by itself—it takes on different tones according to its combinations. When red is placed with pale blue, the blue seems to take strength from the red; but put red with the right shade of green, and the red will look twice as red. A dull green suit next to bright green accessories will look lifeless, but that same dull suit will be lively and smart with a pale pink scarf at the neckline. Of course, some new clothes combine shades and tints of the above colors interestingly; the effect desired is always to be considered.

Hair and eyes also must be considered in choosing appropriate colors in dress. Brown or hazel eyes take on warmth next to such friendly colors as red, brown, rust, and yellow. Eyes of blue, gray, or green are more appealing with shades of blue, green, or violet. And a girl's shining locks are more apt to be her crowning glory if attention is called to them with colors that harmonize or complement: Black hair is usually best contrasted with red, green, blue, or white, but a dark-haired beauty may wear black if she has good natural coloring in her complexion to complement it; auburn hair goes well with greens, browns, orange, and yellow; blonde hair may be either contrasted with black or worn with light colors to repeat the soft lightness of the hair.

Color is the most conspicuous factor in clothes not only because of its relation to personal color but also because of its relation to personality. The test of color is the emphasis it gives to the personality it surrounds: The dress should not be more popular than the person wearing it.

A girl's size is often a problem in clothing selection. A large girl won't look any smaller in a bright red dress, but she will find such receding colors as blue, green, or purple and their many shades and tints will not call attention to her size. On the other hand, the little girl who would like to look bigger may aptly wear the warm, vibrant colors like red, orange, yellow, and their shades and tints. Cut of the garment and the trimmings, of course, also have their effect, as explained in the February "Blueprint for Beauty."

The season for which she is choosing new clothes will also influence a girl's selection. Everyone recognizes browns, rusts, reds, and yellow-greens as fall colors—nature is the perennial pace-setter here; while blues, greens, and violets are good spring colors. In general, it is best to wear light colors in summer and dark colors in winter.

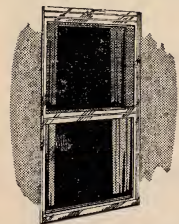
When You Are Away

(Continued from page 192)

the things she needs to know about preparing the children's food, adjusting blankets and windows. And

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make sure—above all—that she knows where she can reach you by telephone. A very wise procedure is to write down the telephone numbers of the place where you can be reached, the family doctor, and perhaps that of a neighbor. With these at hand, the girl in charge will have a comfortable feeling, and so will you!

If you are to be out very late, suggest that she ask her mother about staying overnight. If she doesn't do that, take her home, and make sure she is safely in the house before you leave. She is your responsibility just as the children are hers, you know! Treat her well, and she will enjoy coming, and the youngsters will look forward to her trips, not minding too much when Mother and Daddy are away.

HOMEMAKER'S BOOKRACK

THE SUCCESSFUL HOSTESS
(Elizabeth Stuart Hedgecock. Burgess Publishing Company, Minneapolis 15, Minn. 1949. 164 pages. \$3.00.)

THIS book was written for the young homemaker, and as a guide to the accepted principles of entertaining on every party occasion, it is probably everything that she could desire. The author, a food editor and former home economics department head at Salem College, has divided her book into four sections to provide a very interesting and comprehensive discussion of table service, types of parties and dinners for formal and informal occasions, specific parties around the calendar, and party food. She tells the homemaker how to buy and use linens, silverware, dinnerware, and glassware; how to plan a party; what to serve, and even how to shop for it. The book nicely fulfills its purpose of helping young housewives who desire to entertain "in a simple way but yet with a flair."

—B. S.

HANDY HINTS

Payment for Handy Hints would be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

To save time, keep a white card handy when using the sewing machine. When the needle needs threading raise the presser foot and slip the card beneath. It will reflect light and lessen eyestrain.—E. A., Louisville, Miss.

To keep fresh, sweet milk from sticking to the pan when heating it, heat the pan first.—L. R. W., San Diego, California.

MARCH 1951

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- 1 egg, well beaten
- 1/4 cup tomato catsup or tomatoes
- Pepper to taste

Cook

Fritos

Add ingredients to meat, adding tomatoes or catsup last. Form into a loaf, roll in Frito crumbs and bake in a moderate oven, basting frequently. Just before serving, toast under toaster to brown and crisp Frito crumbs. Makes four servings.

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How Can We Fight Cancer?

(Concluded from page 138)

professional, the society urges everyone to recognize early symptoms of the disease and to go early to a reputable doctor. One out of every four cancer patients can be saved now, by surgery or radiation, if people will get to their doctors in time. It takes money to spread this word; but in one state where the educational program was extensive, the proportion of early cases hospitalized tripled in ten years. This is what the society means by "saving lives through education."

April is the American Cancer Society's fund campaign month. The dollars you invest in its program are your own life insurance policy.

Through the Eyes of Youth

(Continued from page 153)

fewer fellows with lower ones.) If such a girl sacrifices popularity, it is the kind of popularity she can do without. She is ideal—for fun and friendship, for love and courtship.

We are young. One of the theme songs of the oldsters is that we "don't know what love is." But I think we understand more fully and feel more deeply about love than they suppose. We are not really misled by the movies and magazines. We know (without consulting the files of divorce courts) that love is more than physical preoccupation. We know intuitively that love and marriage and the family are the foundation of the whole plan of life. We know that the urges—so seemingly overpowering at this time of our lives—if we properly control them, can bring us the deepest happiness the world can give. And as we grow in years and understanding, we become more and more aware of the significance of the temple. We want to begin the problems, the adjustments, and the joys of marriage under divine sanction.

In the long view, then, we want a mate who is unblemished—who will be ours, all ours. And how can we merit such a one if we ourselves have been shortsighted and unrestrained with companions who mean

(Concluded on page 204)
THE IMPROVEMENT ERA



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Through the Eyes of Youth

(Concluded from page 202)

nothing except a physical fling? We will wish with heart and mind that our expressions of affection have not been dissipated upon others. This is not sheer idealism. I have talked to young husbands. They would like to blot out unpleasant memories, memories that mar the beauty of their relationship.

"I didn't realize. . . I can't forget," they say. And somewhere in the world are their partners of the past. They can't forget, either.

Of course the most indulgent of our associates will be the first to say this is mere sentimentality. Which is exactly what these young husbands and wives said only four or five years ago.

So, let's rise above the taunts of the shortsighted. Let's take the long view.

Who Has Seen the Father and the Son?

(Continued from page 146)

sion, for instance, in reading the very abbreviated account we have of the visions of Enoch, that he saw both the Father and the Son. Most of the recorded words are those of the Father, although as we have already seen, the actual personage doing the speaking was Christ acting in the Father's name by divine investiture of authority. But there still remain such statements as this: "Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man."²⁸ The magnitude of the visions of Abraham and Moses give one a similar feeling. And while Adam was yet in the garden of Eden, he, of course, saw both the Father and the Son, the Father saying to the Son at the time of Adam's expulsion that "the man is become as one of us to know good and evil."²⁹

Further: Knowing as we know the way the Lord reveals and administers the same gospel, in the same way, and by the same means, in one dispensation after another, it is logical to suppose that the Father and the Son have appeared, together, as glorified Personages, to each dispensation head, and that

²⁸Moses 7:24.

²⁹Ibid., 4:28.

thereafter the affairs of the dispensation have been regulated and administered by the Son.³⁵

But in any event, we have no recorded vision or appearance that can compare with that of Joseph Smith—a situation that is as it should be, for this is our dispensation, and he is the prophet through whom salvation will come, if it comes at all, to all men of the latter days.

³⁵James E. Talmage, *Jesus the Christ*, p. 39, states: "A general consideration of scriptural evidence leads to the conclusion that God the Eternal Father has manifested Himself to earthly prophets or revelators on very few occasions, and then principally to attest the divine authority of His Son, Jesus Christ. . . . Unto Adam, Enoch, Noah, Abraham, and Moses the Father revealed Himself, attesting the Godship of the Christ, and the fact that the Son was the chosen Savior of mankind."

Laman Found

(Continued from page 157)

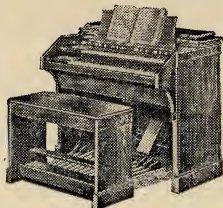
neither believed in the true and only God nor adored false deities. They were all equals, and every one did as he pleased, without asking his neighbor or caring for his opinion, and thus all vices and misdeeds remained unpunished, excepting such cases in which the offended individual or his relations took the law into their own hands and revenged themselves on the guilty party. The different tribes represented by no means communities or rational beings, who submit to laws and regulations and obey their superiors, but resembled far more herds of wild swine, which run about according to their own liking, being together today and scattered tomorrow, till they meet again by accident at some future time.³⁶

In a letter of June 14, 1949, the office of the Governor of the Southern Territory of Lower California informed the author that there are to be found in the area of the Bahia Concepcion, on the coast of Lower California, extensive petroglyphs, the work of the ancient people who dwelt about Santa Rosalia, that is to say, Laman people, and offered the aid of that office for their inspection and study.

Since the time of the Spaniards the house of Laman has continued in its degeneracy until there is now virtually no trace of it to be found. Inquiry among ethnologists of the Mexican government resulted only in the reply that this people has ceased to exist as a distinct tribe. Even the language has ceased to be used. There is one possible exception. A Jesuit priest, Modesto Laucker, who is in charge of the Catholic mission at Loreto, Lower California, has reported by letter

(Concluded on following page)

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Laman Found

(Concluded from preceding page)

that there is living in a remote *ranchito* called Fripupe, in the interior of Lower California, a very old Indian woman, who speaks this ancient tongue.

It is apparent from what has been said that the house of Laman existed and was known by name in the beginning of the Spanish era in America and for many years thereafter in its remote, almost inaccessible, last place of refuge. The consequent corroboration of the Book of Mormon account and the inaccessibility of the information to Joseph Smith in his lifetime are self-evident. The facts speak for themselves.

(The End)

⁸⁸Encyclopedia Universal Illustrada. "Lamani."

⁸⁹idem. "Lamani."

⁹⁰1932 Rep. Smithsonian Inst., p. 461.

⁹¹idem. Map, p. 462.

⁹²III Native Races, p. 687.

⁹³idem, p. 692.

⁹⁴4th Ed. London, 1855, pp. 552-3.

⁹⁵1864 Report Smithsonian Institution, p. 393;

An Account of the Aboriginal Inhabitants of the Californian Peninsula. Translation of Jacob Baegert's *Nachrichten*, by Charles Rau, Parts 1 to 4, 1863.

Report Smithsonian Institution, p. 352 ff.; Parts 2 to 10, Report Smithsonian Institution, p. 378 ff.

Cooperative Companionship in Marriage

(Continued from page 155)

therapeutically sound. It is a release to the person who is upset and often brings the couple closer together. Dr. Joshua Liebman in his popular book, *Peace of Mind*, describes the analogy of the teakettle with a hot flame underneath it. If the flame increases in heat and intensity, eventually the kettle will explode. On the other hand, if the lid is taken off and some of the vapors are allowed to escape, instead of an explosion, the kettle often begins to sing. So it may be with husbands and wives. There is strength in facing the rough parts of the marriage road together. Feelings of loneliness and uncertainty disappear, and a feeling of strength in union results.

7. Children usually strengthen companionship between husbands and wives. Most couples who obtain divorces do not have children; children usually strengthen the bonds between husband and wife and enrich marriage. They provide

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an opportunity for outgoing love and service. They give meaning and purpose to living. They allow for a husband and wife to become co-partners with each other and with God in purposeful creativity.

The rewarding results of rearing children can be seen in the thoughts and feelings of successful parents. All one needs to do is to talk to a couple such as the David A. Broadbents who have reared to adulthood twelve children, eight daughters and four sons. All of these children have been graduated from college. This family has twelve missions for the Church to its credit, totaling thirty-four years. The twelve sons and daughters have all been married in the temple and each is active in Church and civic affairs.* The bearing and rearing of these fine children have left indelible marks which have strengthened their marriage. As husbands and wives join hands to bring new lives into the world and to care for, love, and guide them, cooperative companionship is engendered.

In summary, cooperative companionship may be strengthened in marriage by the following:

1. Recognize that marriage is a process not an event.
2. Increase understanding of self and your mate.
3. Look for and appreciate the good in each other.
4. Both share and divide responsibility.
5. Participate in recreation together and apart.
6. Act as confidantes to each other.
7. Bring children into your home.

*"A Forty-five Year Mission in Prepared Parenthood," THE IMPROVEMENT ERA, August 1946, pp. 504-505.

DISTANCES

By Rowena Cheney

I AM in love with distances:

Vast sky that swings without a break
Beyond remote horizon lines
Which speed can never overtake.

I love the lure of steadfast blue
No other color can efface;
And clouds that move like silent ships
Against the quietude of space.

I love the majesty of dark,
Where bright things beckon from afar:
A glint of hope, a dream that paves
A shining pathway to a star.

MARCH 1951

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Your Page AND OURS

Norfolk 5, Virginia

Dear Editors:

VIRGINIA East District, Central Atlantic States Mission, has approximately twenty naval bases and army posts within its limits; the district presidency feels that we are going to have many of our young men and women stationed nearby or passing through. It is our desire to provide spiritual as well as material comfort for these people, and our magazine can notify some of them of the locations of our branch presidents:

J. D. Smith, P. O. Box 202, Hilton Village, Virginia
Baylor Wilmoth, Route 1, Chester, Virginia
C. Petman Haynes, 156 Westover Avenue, Colonial Heights, Virginia
LeRoy Waite, No. 8 Dalgren, Portsmouth, Virginia
V. A. Coltes, 136 Magazine Road, Portsmouth, Virginia
Also, Y. J. Palmer, 507 Leonard Road, Norfolk, Virginia, servicemen's co-ordinator for the Virginia East District.

Sincerely,
Elder Yarbrough Palmer

Ardmore, Oklahoma

Dear Sir:

I WANT to express my approval of the change made in the December ERA. I like just turning the page and reading on to the finish of an article rather than searching for some page in the back of the magazine.

I read the ERA from cover to cover regularly and don't see how I could get along without it.

Armine J. Morwell

Kelso, Washington

Dear Editors:

THE ERA this month was excellent. The pictures of the Prophet and the temple truly are beautiful and will be of benefit in missionary work.

Shirley Steadman

Oakton, Virginia

Dear Editors:

THE arrival of the December number of THE IMPROVEMENT ERA reminds me of my intention sometime ago to send in a check for my subscription. This intention was not acted upon at the moment for we have been somewhat overwhelmed with work due to trying to complete some essential reading in the Manuscript Division of the Library of Congress before the menace of bombing may lead to the depositing of the MS materials we are working with in some place where they will be inaccessible.

Reading this fine journal always makes me feel as though I have breathed deeply of the pure air (physical and spiritual) of that precious spot on earth in which we were blessed with such true friendliness and cordiality on our two brief visits.

I have just enjoyed reading the story of the centennial celebration in Hawaii. It must indeed have been an impressive testimonial to the effectiveness of the devoted labors of the many steadfast workers, missionaries, and residents, on that frontier where American spiritual forces are so deeply rooted but still have such vast areas in the social complex to penetrate and leaven.

Mrs. Handy joins me in wishing you and our friends on your staff continued inspiration and success in your splendid editorial work.

Cordially,
E. S. C. Handy

Fully subscribed to!—Elizabeth G. Handy

Springfield, Pennsylvania

Dear Editors:

LAST spring Mrs. Oblad and I went to Europe so that I could attend scientific meetings and give a few talks. During this visit in England we casually met and enjoyed a visit with a fine English couple, Mr. and Mrs. F. J. Thurston. We wish to send them THE IMPROVEMENT ERA for a year.

Mr. Thurston is with the B.B.C. After we returned home, we began corresponding with the Thurstons and suggested that they visit the London Branch of our Church and become acquainted with Elder Nalder, the branch president of the principal branch in London. We have received several letters from them since and they have become regular attenders at our meetings there. They are very enthusiastic and soon hope to become members. Evidently Elder Nalder has been very effective. We think the ERA will be of great help to them in understanding our religion. If we can be instrumental in bringing the gospel to this fine couple, we shall feel that it is a great accomplishment.

Sincerely,
Alex G. Oblad



THE LIGHT TOUCH

In Detail

"Where have you been the last three hours?" demanded the minister's wife, somewhat annoyed.

"I met Mrs. Black on the street and asked how her married daughter was getting along," sighed the weary pastor, "so she told me."

A Woman's Place

"A good wife," according to an old periodical, "should be like three things, which three things she should not be like: First, she should be like a snail—always keep within her own house; but she should not be like a snail to carry all she has upon her back.

Second, she should be like an echo, to speak when she is spoken to; but she should not be like an echo, always to have the last word.

Third, she should be like a town clock—always keep the time; but she should not be like the town clock to speak so loud that all the town may hear."—*Family Digest*

No Names

It was a little girl's first day at school and the teacher was making out her registration card.

"What is your father's name?" asked the teacher.

"Daddy," replied the child.

"Yes, I know, but what does your mother call him?"

"She doesn't call him anything. She likes him."

Sea Food in Season

With a plate in her hand and a puzzled look on her face, the waitress stopped beside a table.

"Are you the boiled cod?" she asked curiously.

The customer smiled wearily, "No," he replied. "I'm the hungry sole with an empty plate, hoping for something to fillet."

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